

PRINCETON THEOLOGICAL SEMINARY

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PRINCETON, NEW JERSEY 08540

SAMUEL H. MOFFETT
Henry Winters Luce
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Jan. 2, 1982

Typed & mailed Jan 2

Dear Dr. Kim:

Thank you for your good letter of December 13 which just reached me this week. May I wish you, and all the faculty, students and staff at ACTS a very happy and blessed New Year. Congratulations on the authorization to open departments of Asian Studies and Theology.

By chance I was talking recently to a student from Fuller Seminary this last month. He asked if I knew a Korean named Seyoon Kim. I said I knew him very well, and asked how he knew that name. "Well," he said, "our New Testament professor at Fuller recommended a book by a Seyoon Kim in the reading list last year, and commented that it was the first book in New Testament studies by a third-world scholar that he had read which could measure up to the highest academic standards. Congratulations!"

Now about your request. How much I wish I could accept your kind invitation to come to lecture this summer. I have been wanting to get back ever since I left. But the seminary has given me a heavier load than I expected, and I will have to teach in the summer school this year. That means no long trips. I hope an opportunity will come again, but this summer is impossible. Eileen joins me in greeting Mrs. Kim. Sincerely,
Sam Moffett



asian center for theological studies

and mission

187 Choong Jeongro 3-ka, Seodaemun-ku, Seoul, Korea 120/Tel. 363-3247~8

Cable Address: ASIATHEOCENTER, Seoul, Korea

Dr. Samuel Hugh Moffett
31 Alexander Street
Princeton, NJ 08540
U.S.A.

March 8, 1982

Dear Sam:

I hope you have been enjoying your new life in the States after a life time of missionary service in this backward country. I believe that your heart is always with us particularly since our ministry focus is Asia.

I visited the Rev. Han Kyung-Chik in Nam Han San, his remote hide-out, and discussed with him the possibility of arranging a joint lectureship with you for our overseas students. He feels that it may be good for you to schedule it at the beginning of your summer vacation. Since classes will end in June, perhaps the 21st or some time around July 1 when we have our commencement for the O.Min. graduates may be suitable for your engagement.

I received two letters of accreditation from the Government permitting ACTS (1) to be registered as a Juridical Person and (2) to start a college. I believe this is the will of God to lead us to prepare these young people as agents for the evangelization of Asia; our entire faculty is now determined to educate them for this purpose. They will take 15 semester hours of English language studies, participate in English chapel services, stay in the dormitory with the overseas students, and the final year will take classes in English. Additionally, we will offer Asian study courses sufficient to acquaint them with the Asian situation and to arouse their interest in Asian countries. The spirit of the evangelization of Asia will be emphasized. If you come in July for the joint lectureship with the Rev. Han Kyung-Chik, these young Koreans may also join with the overseas students.

Enclosed is a financial statement for 1981 and the budget for 1982. You will find that the operation account made a loan to the building account in the amount of 92 million won at the end of last year. If we include the two-year advanced grant for operation from Mr. Weyerhaeuser, the actual balance will be about 20 million won. I am grateful to discover that we are not in such a bad condition as I thought when I wrote to you previously but I am not sure what will happen this coming year with increasing personnel expenses because of a growing faculty. In the 1982 budget sheet, international income for 1982 was made the same as that in 1981.

Please find enclosed the financial statement for the building account dated December 31, 1981. Thanks to Mr. Weyerhaeuser's generosity, I thought that the increasing bank interest had stopped. Now I would like for this figure of 100,533,128 to be the last with no further debt increase in the building account. In order for this to happen, we urgently need help from the Billy Graham Association or another source.

President, Han Chul-Ha, Th. O.

Dr. Samuel Hugh Moffett

March 8, 1982
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As you already know, we have two real difficult financial periods: July-August and November-December. I do not know how we can go through the July-August period without using Mr. Weyerhaeuser's 1982 advancement. In any case, I hope you would do your best to negotiate with the Billy Graham Center to help us through this difficulty.

Fuller has helped us very much since our joint program has been a main source of income for our entire Center. However, the 20 percent of tuition due to Fuller is always a big problem because of our tight financial situation and our difficulty in converting Korean won into dollar. I am asking Fuller to wait for the payment until next July in expectation of a partial building contribution (or another advancement for operation from Mr. Weyerhaeuser) to reimburse Fuller for about US\$20,000.

We cannot foresee what the financial situation will be as the College Department grows. Already this term we are put under tremendous financial pressure for the recruitment of only 52 students and we cannot estimate the cost of maintaining two campuses. Please pray particularly for this difficult year of operation.

The 74D pyong at Yangpyung can accommodate only about 100 students. If all the Korean students in the theological college live there with our overseas students, next spring we will already need another building. I am pondering the possibility of using Quonsets for this need. Anyway, sooner or later we will need an additional building.

Although ACTS has continually changed since its establishment and we cannot predict the future, yet our goal to evangelize Asia will remain constant. I hope you will continue to pray for this cause.

Joniva is preparing a student manual including alumni and the present overseas students from 11 countries; a copy will be sent to you. Please give my warm greetings to Eileen. When you come, you must certainly be accompanied by her.

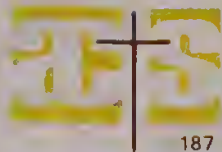
Most cordially yours,



Han Chul-Ha, Th.D.
President

HCH:jmm

Enclosures



asian center for theological studies
and mission

187 Choong Jeongro 3-ka, Seodaemun-ku, Seoul, Korea 120/Tel 363-3247-8

Cable Address: ASIATHEOCENTER, Seoul, Korea

May 21, 1982

Dr. Samuel Hugh Moffett
31 Alexander Street
Princeton, NJ 08540
U.S.A.

Dear Sam:

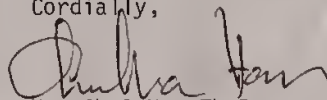
Some time ago I heard from Marlin Nelson that he received a \$1000 gift from you. I asked him to deposit it into our library account which he is handling. Thank you very much for your continual care for ACTS even in the midst of your busy life there.

Enclosed is a copy of my letter to Mr. Weyerhaeuser. It would be good if you could send a supporting letter to him. Also, could you ask the Billy Graham Association again to help us in this difficult situation. You already know the difficulties we are facing with this new building project. The steep geographical area has resulted in unexpected and continuing expenses.

Since I have been sending copies of my international correspondence, you should be aware of the increase in international participation in the work of ACTS. This is a great encouragement to us. I am very grateful for all that you have been doing for this Center including Eileen's role in getting the Neshaminy-Warwick Church to send help to ACTS.

Although ACTS' work is progressing, please pray continually as we pass through this critical period.

Cordially,



Han Chul-Ha, Th.D.
President

HCH:jmm

Enclosure



asian center for theological studies

and mission

187 Choong Jeongro 3-ka, Seodaemooon-ku, Seoul, Korea 120/Tel. 363-3247-8

Cable Address: ASIATHEOCENTER, Seoul, Korea

June 15, 1982

Shaw

Dr. Samuel Hugh Moffett
31 Alexander Street
Princeton, NJ D854D
U.S.A.

Dear Sam:

Recently Dr. William Shaw, a Fullbright scholar at Seoul National University came to ACTS just before departing for a short-term visit to his home in Pepperell, Massachusetts, after completing his appointment with the Fullbright Association. I learned that his heart is really in Korea as a third-generation missionary family. He has mastered the Korean language so fluently and is also firmly committed to his evangelical faith.

When we sat together, we discussed intensively the possibility of bringing Dr. Shaw to ACTS as a full-time faculty member particularly in the Department of Asian Studies. During our conversation, I learned that you had approached him some time ago and had suggested this possibility. We already applied to the Ministry of Education for permission to start the Department, and we hope to begin in the spring of 1983. Although Dr. Kim Sung-Chul is in charge of Asian Studies, yet you know our need to expand this Department. Dr. Shaw would make a great contribution if he is able to join us.

We have been discussing the internationalization of our faculty for quite a long time, but it has not been easy to bring it into reality. It seems that a special arrangement needs to be made in the United States so that such scholars as Dr. Dirk Nelson and Dr. Shaw may not have their roots of support severed as they commit themselves to lifetime service in Korea. I don't see any other source besides Mr. Weyerhaeuser since he has committed so much and this matter of internationalizing our faculty is so vital that without it ACTS will be no different from any other institution in this country.

I hope you can share some of your time to meet Dr. Shaw to discuss this further. He told me that there is little possibility for him to secure mission support because of his large family.

Later while we were composing this letter, he called and informed me that he is willing to come back to Korea this coming September if he can secure the four-bedroom house which he is using presently. In fact, he is very anxious to keep it because it is adequate for his large family and is in a very convenient location for the education of his children at the foreign school. On the other hand, the price seems to be very reasonable, that is \$5000 monthly rent plus \$3000 deposit. This house belongs to the ROK Presbyterian Mission,

President, Han Chul-Ha, Th. O.

Dr. Samuel Hugh Moffett

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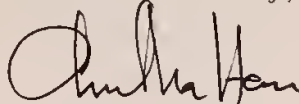
and I would like to secure it for Dr. Shaw's family. Therefore, I would like to ask you to work very hard to bring them back to Korea beginning this fall term.

His wife already left to their home in Massachusetts and Dr. Shaw is planning to leave at the end of this month with the children. He plans to visit you in person and discuss these matters intensively. I will report to you further about the progress of securing this house for Dr. Shaw.

Let me remind you of my previous requests: (1) Billy Graham Association's help for our building project; and (2) Mr. Weyerhaeuser's advanced operation grant by the end of June so that we can remit our due to Fuller.

Please give my warm greetings to Eileen. May our Lord continue to bless us in our labors.

Yours most cordially,



Han Chul-Ha, Th.D.
President

HCH:jmm

cc: Dr. William Shaw

The Rev. Leighton Ford
Chairman
2901 Coltsgate Road
Charlotte, North Carolina 28211, U.S.A.
(704) 554-1134

Lausanne Committee for World Evangelization



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June 29, 1982

Dear Sam:

We have just finished the Consultation on the Relationship Between Evangelism and Social Responsibility. It was co-sponsored by the Lausanne Committee and the World Evangelical Fellowship.

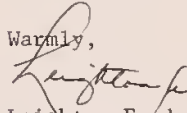
It was a week during which we sensed God's presence and I believe the report will be an important one. We reaffirmed the primacy of evangelism and set forth the relationship between evangelism and social responsibility in a biblical and helpful way. A new understanding emerged.

I was deeply encouraged by the meetings of the strategy and theology working groups along with the executive committee in May at the Billy Graham Center. Enclosed is a copy of my report to the committee.

Bishop John Reid, the chairman of the theology group, has asked me to write you to see if you plan to continue your membership on his group. At present it would mean corresponding from time to time on the developing program, particularly the two consultations on "The Holy Spirit" and "Conversion" in relation to world evangelism. The TWG should meet once a year -- the date for the next meeting has not been set as yet.

I would be grateful if you would let me know if you plan to continue with this group. Speaking for myself and for Bishop Reid, we hope very much your schedule will allow you to serve.

Warmly,


Leighton Ford

cc: John Reid
Jack Dain
Gottfried Osei-Mensah

encl:

Dr. Samuel Moffett
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Princeton
Theological
Seminary

Alumni News

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Reunions 1982

The President's Page

September 1, 1982

Dear Colleagues:

In recent months many of you have asked me about the new Center of Theological Inquiry that has been established in Princeton. The Center was in the process of formulation and formation for the better part of two decades prior to its actual incorporation. To date it has had four members, and this year two additional scholars will be in residence. Dr. Paul Ramsey will lead a study of "Individual Freedom and Social Cohesiveness," and Dr. Roland Fyre will direct a study of "The Two Books of God." When sufficient endowment is secured, it is anticipated that the Center will have twelve scholars in residence each year.

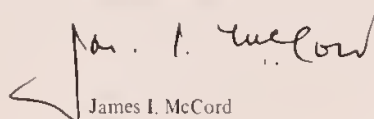
The Center is organized to respond to a pressing need for facilities in which research in religion can be conducted at the most advanced level. For centuries, universities across the world were the focal points of human learning, where new fields of inquiry were born and where existing fields were enlarged, renewed, and brought to bear on emerging intellectual and social questions. This still is very often the case, and a large amount of highly significant research continues to emanate from such institutions. The last several decades have revealed, however, the inadequacy of relying solely upon the university resource. Not that the quality of university faculties has deteriorated; on the contrary, in the face of enormous pressures from several sides, the level of scholarship found there scarcely could be higher. Instead, the veritable explosion of knowledge that has marked the present era, resulting in a proliferation of disciplines and subspecializations, has constituted the principal catalyst for transforming the nature of organized research. Now, alongside the universities, there have arisen numerous dedicated institutions, concentrating their efforts on particular areas or applications of knowledge with a range of resources that no university could responsibly attach to a single enterprise. The renowned Institute for Advanced Study in Princeton is an example of one type of specialized research institution, organized on a model derived from graduate education; the Bell Laboratories may be taken to represent another type, one more akin to a commercial research division.

Theological research is confronted by similar demands. In this generation theology has tended to fall behind in addressing such issues as the relation of religion to scientific understanding, especially in the areas of physics, astronomy, and modern biology. In addition, there is very much to be done in the area of religious experience generally, as illuminated by the social and behavioral sciences. Moreover, extremely important questions in the area of comparative religion need to be addressed with renewed vigor.

Undergirding the Center is a philosophy—shared increasingly with the larger scientific community—that truth is essentially one. Although this principle remains always an ideal, and cannot be used as a device to obscure hard differences, it stands as a constant reminder that disciplines do not develop best in an antagonistic relationship, but in a posture of respect for the insights and dedication of others whose working view of reality may seem in some degree unfamiliar. This is an attitude that religion needs daily to reaffirm, and to implement through a commitment to organized research on an interdisciplinary scale.

The need is tremendous, and we have only begun.

Faithfully yours,



James I. McCord
President



Americans are highly vulnerable in their religious life. It would appear that we are easy prey for false prophets, and no false prophet is so readily available as that of an easy faith—a faith that makes few demands and falls away when severely challenged.

Given these four trends, is there any basis for being hopeful about the future of religion in the United States? How is it possible to predict religious renewal for the immediate years ahead? Certainly efforts to deepen spiritual commitment among the populace will be exceedingly difficult. But they would be impossible if Americans were basically indifferent or hostile to religion. But they are neither. The vast majority of Americans (and even high percentages of those who presently say religion is not very important in their lives):

(1) want their children to have religious education or training,

(2) wish their own religious beliefs were stronger,

(3) want religion to play a greater role in society in the years ahead.

Not only do Americans want to see religion become stronger in our society but feel this will actually be the case. Nearly four times as many Americans think religion in the future will be more important for people in our nation than believe it will be less important.

Survey research—and I'm sure your

own experience reveals certain working assumptions about people in this nation through which the churches can widen and deepen their impact. These are (1) that most of us are searching and feel the need to grow spiritually; (2) that none of us has arrived (Even those persons surveyed who feel they lead a very Christian life want their faith to become even stronger.); (3) that we need help in our journey from others acting as spiritual counsellors; (4) that we want fellowship with others (The international survey referred to earlier shows Americans to be intensely lonely at times and alienated from others.); and, finally, (5) that God travels with us.

With regard to the last, many Americans have the conviction that God has dramatically entered their lives. Our recent international survey on values shows that as many as seven in ten have felt at some point as though they were close to a powerful spiritual life force that seemed to lift them out of themselves, and fully half of these people say that this experience has altered their outlook on life in some way. One-third of Americans say they have had a religious experience—a particularly powerful religious insight or awakening that changed the direction of their life—with most saying this experience involved Jesus Christ. This proportion has remained remarkably constant over the years. Of particular interest is

the finding that these religious experiences are widespread, not limited to particular groups; such experiences come to both the church and the unchurched. These findings would seem to indicate that while people may not always be searching for God, God never ceases searching for them.

Certainly the key goal of churches is to bring people into a closer relationship with God, to encourage people to open their hearts to Him. D. S. Cairns in his book, *The Faith That Reveals*, writes: "It is quite clear that the whole teaching of Jesus Christ about God, expressed alike in His words and in the whole fashion and mould of His character, implies that God is always nearer, mightier, more loving and more free to help everyone of us than anyone of us ever realizes."

As I indicated earlier in my talk, Americans today appear to be on a spiritual quest of major proportions. If the clergy of our nation are able to satisfy these spiritual needs and, through creative ways, bring people into a loving relationship with God—and enable people to nourish and sustain this relationship the final two decades of this century could, in fact, represent a unique chapter in the history of religion in the United States. These final two decades could become a time when the American people reaffirm and deepen their religious faith.

Old Roots, New Shoots

by

Samuel H. Moffett

Appointed Professor of Ecumenics and Mission at the Seminary last year, Dr. Moffett came to Princeton from the Presbyterian Theological Seminary in Seoul, Korea, where he was Associate President and Professor of Church History. Widely known for his work as a missionary educator to Korea, he has directed the Asian Center for Theological Studies and Missions since 1972. The author of two books, Moffett has recently, with two colleagues, published a third, First Encounters: Korea 1880-1910. The text of his keynote address for the annual Autumn/ae Banquet appears below.

There are people I know who hate reunions. They avoid them like a budget cut. Nostalgia ranks very low in their list of virtues. But tonight I must express a dissenting opinion. What I have to say is something of a rationale for nostalgia. My thesis is that new shoots grow best out of secure roots, and that if we can't live comfortably with our past (sometimes celebrating it as we do tonight and

sometimes just forgiving it), we probably won't be happy with our future, either.

So to celebrate our roots and to give the evening a touch of class, I have brought along my own personal piece of nostalgia. Here it is—my laundry bag from 309 Alexander Hall. Forty years old! They don't make them like that any more. That's true, they don't make them like that any more, but who wants a future made of old laundry bags? What we really celebrate tonight is not just our roots, but what grows out of them—old roots, new shoots.

Princeton's roots go back farther than even the Old Guard here can remember. Browsing rather unsystematically through Speer Library recently, I found that the first of all the Seminary classes, the one which entered 170 years ago in 1812, consisted of four students meeting in the home of their one lone professor, Archibald Alexander. Now that's a better faculty-student ratio than we have today, but what made it a good beginning was not the student-teacher ratio but the

teacher, his vision for the future and his students. Alexander, as Dr. Mackay once pointed out (*Sons of the Prophets*, p. 11) came to Princeton with at least three great dreams: he wanted a seminary for biblical, Presbyterian theological education; he wanted justice for America's minorities; and he wanted a society for foreign missions.

As the institution took shape those dreams became our roots, three roots of which we can be very proud. I hope you will forgive me if, as a missionary, I speak more about the mission root, than about the other two.

The mission root grew fast at Princeton. I was delighted to find that on March 1, 1814, two years after the first Princeton students entered their little seminary, they organized a missionary society. They gave it a long name, "The Society of Inquiry Respecting Missions and the General State of Religion." That was the first shoot out of the old roots, as it were. They met on the first day of every month and focused their attention on the subject of missions, both foreign and domestic. The little pamphlet the society published in 1817 (*A Statement of the Origin, Progress and Present Design of the Society of Inquiry Respecting Missions of the Theological Seminary Established at Princeton, New Jersey*. Trenton: G. Sherman, 1817. 20 pp.) reports that the whole number of students in the Seminary in 1814 when the society was formed was 21, and that 20 of the 21 joined the missionary society. Much as I love and believe in missions, I have a sneaking admiration for number 21. It took a strong character to be the only one to stay out of an enthusiastically formed new group when everybody else in the Seminary was joining up. It encourages me to find that even then Princeton made room for non-conformists. The record doesn't tell us which of the 21 was the rugged individualist. I thought for a while he must have been Benjamin Richards who left the Seminary after his first year here and turned up 15 years later as Mayor of Philadelphia. A fit fate, I thought to myself, for anyone who refused to be a missionary. But I was wrong. It wasn't Richards. The dates don't match. Richards didn't enter the Seminary until a year later.

By the time that first class graduated in 1815, 16 students had become members for longer or shorter periods, and four of them (25%) became missionaries. All four served within the bounds of the United States. The society recognized a difference, but did not separate "foreign

missionaries abroad" from "travelling missionaries in our own country," and welcomed a third category, those preparing to be "settled pastors of congregations," into full membership, asking only that they all have a heartfelt concern for mission to the whole world. The first foreign missionary I came across was Henry Woodward from the fourth graduating class in 1818. He came to the Seminary from Dartmouth, went to Ceylon, and died where he was sent, out there on the foreign field.

In the next class, the Class of 1819, ten out of 26 became missionaries, and another was editor of a missionary magazine simply called *The Missionary* (Benj. Gildersleeve). One of the ten was Charles Hodge, who became better known for other things, but for a year or so after seminary was designated a "missionary to the Falls of the Schuylkill." The diversity of the missionary outreach of that Class of 1819 teaches me that perhaps we should put the "s" back on the word "mission." Mission is missions. One of the ten became a missionary to the slaves of Alabama (L. D. Hatch), one was a missionary teacher of the deaf and dumb in Hartford, Connecticut (Wm. Channing Woodbridge). Two were missionaries to the Indians (Epaphras Chapman to the Osage tribe along the Arkansas River and Job Vinal to Ramapo, New York), and Thomas Scudder Wickes, who had come to Princeton from Yale, rather grandly

styled himself "missionary to the southern states." The tenth and last missionary from that class went all the way to Burma—Princeton's second foreign missionary.

Here I would like to point out a rather unexpected characteristic of those missionary roots in Princeton's past—their ecumenicity. I say unexpected, because ecumenicity was not the intended purpose of the Seminary's founders. Princeton Seminary was established in large part to keep the church soundly Presbyterian. But when old roots begin to produce new shoots, and especially when theology expresses itself in mission—ecclesiastically, if not botanically, the shoots will not always be clones and copies of the original. Paul was not another Peter. And that second foreign missionary from Princeton was not a Presbyterian. He was a Baptist. Jonathan Rice, Class of 1819, came to Princeton with an M.D. from the University of Pennsylvania because Burma needed doctors, and he was ordained a Baptist probably because he was going out to join Adoniram Judson in Rangoon. Not even a classmate of Charles Hodge could work long with Adoniram Judson, apparently, without being or becoming a Baptist. In the same ecumenical spirit on Princeton's part, another member of that class became the Episcopal Bishop of Virginia (John Johns). And in the next class, Samuel Schmucker, the first German Lutheran at Princeton, went on to be the



Dr.
Moffett

first and founding Professor of Gettysburg Lutheran Theological Seminary.

Another important character of the missionary root at Princeton was its racial inclusiveness. The first international student I was able to find, thanks to the cemetery's guides, was a man named Guy Chew. I wonder if I am quite correct in calling him international. His name sounds Chinese, but Guy Chew was more American than all the other students combined. He was pure Mohawk Indian; converted to Christianity, he wanted to be a missionary to his own people and was welcomed into the Seminary. Tragically he died in 1826 while still in school, only 21 years old. He is buried in the cemetery on Wiggins Street not far from the graves of the University's first presidents, Aaron Burr, Jonathan Edwards, and John Witherspoon. I like to think that Guy Chew, in death at least, and even before that in the Seminary community, received a small measure of that justice for minorities of which Dr. Alexander dreamed.

What did the Seminary look like back in those early years? I have a copy of a letter which holds particular interest to me because it was written by a student in 1842, a hundred years before my own class graduated in 1942. His name was Darwin Cook, and he is trying to describe the campus to his mother. From the top of a stagecoach out on Mercer Street, he says, there is first a gate and a gravel walk through the middle of the yard to the front door of Alexander Hall, and on the left "a brick house among the trees. Dr. A. Alexander lives there."

"That other little building with white pillars . . . is the chapel where I live—that is, I have a room under it . . . You can't see where I get through the hatchway into the underground room of the chapel." There must have been a housing problem then, too, and the solution, apparently, was to push the overflow into the chapel basement. There were four professors by then. The students recited before Professors Alexander and Miller twice a week, making a total of "two recitations a day" for the students. "Dr. Hodge," he writes, "is a little red-faced man, round and snug . . . Dr. Alexander . . . a little old man whose chin sticks out sharp as you can think. His voice is fine and soft like a woman's, though it is round and pleasant." Then he goes on to describe Princeton town:

There (are) some of the handsomest gardens in this neighborhood that you

ever saw . . . You have no conception how some live and spend money here. [They] keep a gardener, perhaps for a thousand dollars a year, who cultivates three quarters of an acre and . . . doesn't raise anything at all really useful but those little flowers just calculated to please the eye . . . Ah . . . some [people's] 'eyes stand out with fatness' while others are starving with hunger . . . God bless you and yours is the prayer of your affectionate Son, D. Cook.

A little hard on flowers is the way Darwin Cook comes across to me over the years, and a little hard on professors, and on the rich, too. But he had his priorities right on human need. When he graduated in 1845, he went out as a missionary to the poor and hungry, "to the coal fields of Pennsylvania." His grandson Thomas Cook, Class of 1908, who let me copy the letter, was a missionary to Korea and Manchuria. Old roots, new shoots.

I'm proud of the way those old roots produced! We may criticize the Princeton past all we will, for there is much to criticize, but those international, ecumenical, missionary roots grew trees, not just "little flowers calculated to please the eyes" of the kind that displeased Darwin Cook.

Take that early, ecumenical sprinkling of Baptists, Episcopalians—and by 1842, *mirabile dictu*, even a Roman Catholic missionary priest (Augustine Hewwit) appears in the Seminary's biographical records. Hewwit graduated to become a Redemptorist missionary for 15 years and editor of the *Catholic World*. With a leavening like that in our roots, it was perhaps no accident that the World Council of Churches was born, in a way, right here on the Seminary campus at Springdale. Late in 1935 William Temple, Archbishop of Canterbury, came to Princeton for an informal meeting with the then President, J. Ross Stevenson, and members of the Life and Work, and Faith and Order committees of the early ecumenical movement. Sitting on the sofa in what is now Dr. McCord's living room, the Archbishop touched off a spirited discussion with the remark that in his opinion, "the time had come for an interdenominational, international council representing all the churches." Out of that meeting came the first recorded consensus "to take suitable action toward the formation" of the World Council of Churches.

Speaking of new shoots from old roots, it is also no accident that in the present

graduating class, the Class of 1982, is a full-fledged member of an official, presbytery-level constituent committee of the Committee on Church Union; and she (not he) is PCUS not UPCUSA.

Princeton's old missionary roots have produced not just a tree or two but a veritable forest. John Nevius, Class of 1850, gave his name to a strategy of mission called the Nevius Method that when transplanted from China where Nevius was a missionary, into Korea, produced the fastest growing Presbyterian Church in the world. They say that Korea's Protestants, most of them Presbyterian, build six new churches every day! Old roots, new shoots.

In the 1880s Princeton gave to world missions a revolution unmatched since the breakthrough by William Carey at the beginning of the modern missionary movement a hundred years earlier. This second missionary revolution began in 1883 at No. 12 Stockton Street, where Robert Wilder, then a student at the University, formed a Princeton Missionary Society much like the old Seminary society of 1814. He gave it a new watchword, "The Evangelization of the World in This Generation," and was joined by John Forman who was about to enter Seminary. Both students were sons of missionaries to India. In 1886 the two Princetonians were persuaded to set out, very hesitantly, on a winter tour of college campuses to recruit volunteers for foreign missions. Before they were through with that one tour, they had spoken on 44 college campuses and had shocked a score of mission board headquarters with a signed list of more than 2,000 college students, men and women, volunteering for overseas service in mission. Forty colleges decided each to support at least one missionary of their own. Princeton College chose John Forman from this Seminary, and Princeton sent in this terse report: "Princeton now stands Seminary 27, College 22 for missions." Historians say that in the next few decades, as a direct result of that Student Volunteer Movement, 16,000 foreign missionaries went out across the world (R. W. Braisted, *In This Generation*). Old roots, new shoots.

One of the happiest by-products of that missionary revolution was a new internationalization of the campus. After Guy Chew in 1826, it was almost 20 years before any nationality other than Canadian or British came to the Seminary. The next, I think, was Der Mnasian Senakerim, an Armenian from Turkey in the Class of 1842, and after that there was

another long drought until nearer the end of the century when Princeton rediscovered the world. But after it moved out into mission in the 1880s, the picture changed. In the in-coming Class of 1911, for example, eight out of the 32 new students were international—one Japanese, one Ceylonese, two Irish, an Englishman, a German and an Italian.

There is a poignancy, this year, to our memories of Princeton's international students. Bishop Samuel, an outstanding leader in Egypt's Coptic church, died in the hail of bullets that killed Anwar Sadat by whom he was sitting on the platform that fatal day. I knew him as Father Makarios back here in the '50s. I think of a host of others, but the two who have probably meant the most to me over the years are Toyohiko Kagawa of Japan and Kyung-Chik Han of Korea. Kagawa (15M), the apostle to the poor, was to the '20s and '30s what Mother Theresa is today—a symbol and perhaps the best model since Francis of Assisi of how to integrate evangelism and social passion into a consistent Christian witness. "He who forgets the unemployed, forgets God," Kagawa reminded the church. He lived in the slums with the forgotten ones, yet insisted with equal zeal on spending at least half his time in nation-wide evangelistic rallies across the face of Japan (Wm. Axling, *Kagawa*, p. 28; C. W. Iglehart, *Cross and Crisis in Japan*, p. 95).

Then there is Kyung-Chik Han (29B). He worked his way through Princeton by washing dishes in one of the clubs, ~~West Frick~~ ~~field~~, I think. Back in Korea he was caught in the communist take-over of North Korea and led a penniless group of some 27 refugees to freedom in the south. It surprises some who know him as a great evangelist that before he left he had tried to organize a Christian Socialist party for a free North Korea, but was blocked by the communists. In the south, the little church he organized with his 27 refugees in 1945 now has a membership of 50,000, and if a membership of 50,000 in one congregation sounds a bit incredible to you, let me make it all the more incredible by adding that he and his successor have done it without one-issue emphasis on church growth. With a simple mixture of social compassion and unembarrassed evangelism that church has kept living off its members to start 500 new churches over the years, and still has a membership of 50,000.

With our Seminary roots branching out like that all over the world, it did not overly surprise me to find when I returned to Princeton last fall that this is probably the only theological school in the West with a student today from mainland China, a young man who represents in his own shy and modest way one of the most exciting and unexpected developments in global Christianity of our

time—the rebirth of the Church in China.

How often we have been told that missions failed again in China. As a participant in that failure, I have myself often confessed to some of our very real mistakes and weaknesses in mission in China. Not long ago that student from Shanghai came up and whispered almost fiercely in my ear, "You missionaries in China did not fail." Well, if we didn't, we came pretty close to it, but I know what he meant. Whether we failed or not, the Chinese Christians didn't. Wiped out, buildings in ruins or confiscated, organization shattered, the church never lost its roots. When the hardest days ended after the death of Mao Tze-Tung, up through the scarred ground came the stirrings of new life and such startling evidences of growth that we have thrown away all our statistics. At best there were never more than three million Christians in China back before the revolution. Today they say there are at least twice as many, some say four, five, six times as many.

Old roots, new shoots. But let's not let nostalgia carry us too far away from the Book, even on a reunion evening. What was it that the Apostle Paul said? "I planted, Apollos watered." I'm not sure that Princeton should claim to be a Paul; we are more like Apollos, "but God gives the increase." John Calvin, who once started a little theological school of his own, would say "Amen" to that.

40 Years Later

by

Eileen Moffett

Eileen Moffett, before accompanying her husband to Princeton last year, was Director of the Korea Bible Club Movement in Seoul. She taught Christian Education and English at the Presbyterian Theological Seminary there. Having attended Ahanni/ae Day activities with her husband, Dr. Samuel H. Moffett, Class of 1942, she has written the following account of their 40th reunion.

If any gauge could be applied to test the loyalty of a Princeton Seminary class to its alma mater it might not be out of line to suggest a glance at the level of participation in the annual Roll Call. By whatever standard of measurement, though, it would be hard to find a more enthusiastic and unshamedly devoted group of alumni than the class of '42. This was a banner year for them. The 40th reunion year. How did it roll around so fast?

The reunion event began with a huddle by six class members who were close enough to the campus to form a working committee. The chairperson was Ansley

Van Dyke, for 40 years Pastor of the Presbyterian Church of Toms River ("The Bishop of South Jersey"). He was ably assisted by Bill Felmeth, Vice President of Princeton Seminary. They must have lighted some kind of fire in the hearts of the "old grads" because Harlan Naylor came by train with his wife all the way from Morning Sun, Iowa. Bill Grosvenor flew in from Florida. Bill Silbert drove down from Rhode Island both for the reunion and also to see his son graduate in the Class of '82. And Varre Cummins showed up from North Carolina.

I think everyone was particularly pleased to see Varre Cummins because no doubt they all remembered the day forty-three years ago when this class gathered in Stuart Hall for Dr. Gehman's introductory lecture in Old Testament. A dog wandered lazily into the room during the opening prayer. Dr. Gehman looked up over his glasses and remarked wryly, "Mr. Cummins, will you please get that dog out of here—we've got to draw the line somewhere!"



Eileen
Moffett

Twenty-one men out of a total of 101 class members came back for the reunion, most of them bringing their wives. There were 60 that year who received the Th.B. Degree signed by Dr. John A. Mackay, President, and Dr. Robert E. Speer, Chairman of the Board. Seventeen men took the Th.M. with this class. Twelve others are listed as Special Graduate Students, and 12 more were members who started Th.B. (now M.Div.) work but didn't finish degree work here. That's almost 21% of the class back for reunion! At least eleven members have died, and the addresses of about seven others cannot be tracked down. So, it was actually 24% of those alive and well and accounted for who returned to the campus on May 31st for the two days of nostalgia. With Merle Irwin, who started with the class but finished in '43, that makes 25%. Not bad!

I was lucky enough to find the 130th Annual Commencement program for 1942 in an old scrapbook. The service was held then, as it is now, in the Chapel of Princeton University. Robert E. Speer gave the invocation; Minot C. Morgan, whose son Edward was one of the graduates, read the Scripture. Prayer was offered by the Rev. Frank Niles. The title of the Commencement address sounds stirring and relevant for men going into the gospel ministry during World War II: "The Challenge of Stem Days." It was delivered by the Hon. and Rev. Henry John Cody. Excerpts from Handel's *Messiah* were sung by musicians from the Westminster Choir College. Who knows—perhaps it was Dr. J. Finlay Williamson, himself, directing. He taught music to the men of this class at the Seminary. My husband still remembers the day he told them that they should be able to direct a

choir with any part of the body—even the stomach!

The Rev. Lewis S. Mudge of the Class of '95 pronounced the benediction. Coming down that long aisle were men born in 14 foreign countries and 29 states. There were no women. And probably only four genuine international students. Those four were William John Johnstone Herron (from Northern Ireland), Christopher Tang (China), Vadakan P. Thomas (India), and Antonio Serrano (Spain). Some others in the class, however, were born abroad but were either U.S. citizens from birth or were in the process of becoming citizens. Such would have included Vartan Hartunian (Turkey), Ed Jurji (Syria), Andrew Edgar Harto (Hungary), Alexander Balden (Italy), John Jansen (The Netherlands), John Pott (The Netherlands), Elie DeLattre (Switzerland), Georges Barrois (France), Samuel B. Marx (India), and Charlie Robshaw (Dublin, Ireland). A few others were born abroad to missionary parents. They included Reuben Archer Torrey, III (China), Herbert F. Thomson, Jr. (China), W. W. Moore (China), Clyde Allison (China), Sam Moffett (Korea), Sam Crothers (Korea), and David Woodward (The Philippines).

The largest number from any single U.S. state came from Pennsylvania, with 22. Iowa and New Jersey tied for second place with six each. That's not much more than China with five. Perhaps the biggest surprise is that California sent only one student to this class.

If you include all four categories of class members mentioned earlier, these 101 men have in the intervening 40 years served 331 different congregations. That averages out to 3.27 per man. Since some of them spent most of their time in other

ministries, it's quite an impressive record. The prize for largest number of single congregations served by any one class member goes to James F. Moore, with ten. On the other hand, Ansley Van Dyke spent the entire 40-year period in one congregation watching it grow from 127 members in 1942 to 2,700 today. Sharing second place for largest number of churches served are Sam Crothers and Art Haverly, each with seven.

Although not sure, I think another prize goes to John Lawrence Reid, Jr. He received an advanced degree (D.Min.) from San Francisco Theological Seminary at the age of 65. Has anyone in the Class of '42 been awarded an earned degree at an age greater than that?

Figures and statistics are rather fun; here are some more. In addition to those men who gave the best years of their lives to the pastoral ministry in those 331 congregations, the Class of '42 produced 13 foreign missionaries. They served from three years to 35 or so in Peru, Guatemala, Chile, Nicaragua, Honduras, Mexico, Colombia, Iran, Lebanon, China, Korea, Hong Kong, Taiwan and India. By the way, that's almost 13% of the class serving the world outside the United States—a good, solid tithe!

So, we now have pastors and foreign missionaries. But that's not all. This class has produced five heads of theological institutions: Arnold Come and Olaf Kenneth Storaasli in this country; Torrey and Moffett in Korea; and Vadakan Thomas in India. There is one seminary Vice President, Bill Felmeth; one Senate Chaplain, Dick Halverson; and one Moderator of the General Assembly, James R. Carroll.

There are seminary professors and deans who have taught at Bloomfield Seminary; Luther Seminary, St. Paul; Evangelical Seminary in Meyerstown, Pennsylvania; Leonard Theological College, Jabalpur, India; Evangelical School of Theology in Reading, Pennsylvania; Columbia Seminary; Austin Seminary; Princeton Seminary; Lincoln United Theological Seminary; United Theological Seminary in Dayton, Ohio; St. Michael's Theological College in Seoul, Korea; the Presbyterian Theological Seminary of Korea; the Asian Center for Theological Studies and Mission; Mar Thoma Theological Seminary, Kottayam (Kerala) in India and Nanking Theological Seminary in China.

Since 1942 was right in the middle of World War II, it isn't surprising to find that three of the men of this class gave distinguished service in the military forces

apart from the chaplaincy (Felmeth, Johnston, and Porter). Eighteen others served as army, navy, and air force chaplains, active or reserve. One Th.B. graduate, Bill Felmeth, left school several months early after completing his course work and exams to begin a four-year commitment to the army as a field artillery officer just five days after he was married. He received his degree in absentia.

Three or four men gave distinguished service through the Board of National Missions and through Presbytery church development and extension work. The names that come to mind here are Roy Shoaf, William Carl Bogard, William Morgan Edwards, and Merrill Roland Nelson.

Others were judicatory executives—seven, in fact. There have been Christian conference directors, campus ministers, a YMCA secretary, and a Christian high school Bible instructor. One man founded a Christian retreat community called "Jesus Abbey" in the strikingly beautiful but isolated spiny mountain range of eastern Korea; he still directs the community.

How can I neglect those 11 men who served as professors and deans at Carroll College, Hanover, Westmont, Trinity University (Texas), Berea, Dickinson, Muskingum, and Westminster College (Fulton, Missouri)! They also served at Wilson College, Syracuse University, St. Lawrence University, Amherst, University of Penn-

sylvania, Ursinus, Center College, Lafayette, Lincoln University and Yenching University in China.

There have been editors and authors, institutional chaplains, moderators of presbyteries, and members of many councils and boards of the church and its institutions worldwide.

One man, the tennis champion of the class, Merle Irwin, deserves a special kind of recognition. He refereed all the Forest Hills matches for 22 years. And rumor has it that he is still a tiger on the senior circuit.

I think it is fair to say that the heart of this class has really been in the parish ministry. Who can measure the impact of faithful pastors such as Fred Allsup, Ansley Van Dyke, Ed Schalk, Harlan Naylor, Floyd Ewalt, Bill Grosvenor, Bill Felmeth, Dick Halverson, Ed Morgan, Charles Robshaw, Bill Silbert, Dick Smith, Gus Warfield, Clyde Allison, Pat Brindisi, Frank Wood, and so many others. The effects of their ministry, beginning at the local congregational base, have radiated out into the whole world. The influence by instruction and example of the scholarly, warm-hearted missionary statesman and world churchman who was their president is unmistakable.

One of the highlights of the anniversary occasion was a memorable reunion with Dr. Mackay at the home of Dr. and Mrs. Bruce Metzger. His daughter, Isobel Metzger, brought him to the afternoon

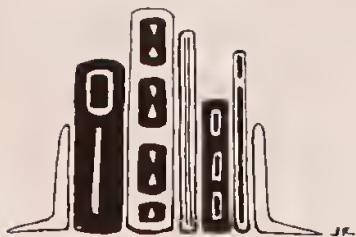
reception from his retirement home in Hightstown, New Jersey. Dr. Mackay, at 93 years of age, was looking remarkably well. There were hugs for the men and affectionate kisses for their ladies. It was a joy to see the love and appreciation so abundantly and mutually held between the distinguished elder statesman and his younger student-colleagues.

Seeing Dr. Mackay undoubtedly brought back more happy memories of the years together from 1939-1942. There must have been some inside joke about the bell and clapper because it was referred to more than once in light-hearted banter and also in one or more of the letters class members mailed in. These letters were copied and bound as a reunion memento. Bill Felmeth swears he did not steal the clapper, and he sounds convincing. Bill Silbert put the same in writing to clear his name. That leaves 99 other suspects.

President and Mrs. McCord were dinner guests of the class members and their wives at Good Time Charley's in Kingston. U.S. Senate Chaplain and class member, Richard C. Halverson, was the speaker. He drew a spiritual profile of his 41-year pilgrimage, highlighting an ever-deepening conviction of the priority of intercessory prayer in his own ministry and of the emphasis which he places on one-to-one pastoral care. It set the tone for a reunion that will only be surpassed ten years from now by the 50th.



At the annual luncheon for Alumni Day last June, the Class of 1942 entertained the other reunion classes with songs of the Seminary's four former eating clubs—Friar, Warfield, Benham, and Calvin. The group also sang the unofficial Seminary alma mater, "The Girl I Left Behind."



New and Newsworthy

A selective list of recent titles—especially some little-publicized but significant works that you may have overlooked. Any title listed here can be ordered from the TBA—call us, or write.

Theology and Pastoral Ministry

Thomas J. J. Altizer and others, *Deconstruction and Theology*. Crossroad, 1982. Pb, 178pp, \$8.95 (TBA \$8.05). Exploratory essays from the viewpoint of one contemporary approach to the old but unsolved question of the relation of language to reality; implications for religious thinking.

Hal W. and Gail S. Anderson, *Mom and Dad Are Divorced, but I'm Not*. Nelson-Hall, 1981. Pb, 258pp, \$8.95 (\$8.05). For parents seeking to help their children come with minimal damage through the time of divorce and after; written from professional knowledge and personal experience.

Rafael Avila, *Worship and Politics*. Orbis, 1981; Spanish original 1977. Pb, 124pp, \$6.95 (\$6.25). A look at principles implicit in the historic relationship between forms of worship and the sociopolitical character of prevailing cultures, with thoughts about a "eucharist for the future." Roman Catholic insights with suggestive value for Protestants.

William Countryman, *Biblical Authority or Biblical Tyranny? Scripture and the Christian Pilgrimage*. Fortress, 1981. Pb, 110pp, \$5.95 (\$5.35). A good discussion: the nature of authority itself, the nature of the Bible, the relationship of the Bible to church and believer. For the pastor or the concerned lay person.

Langdon Gilkey, *Society and the Sacred: Toward a Theology of Culture in Decline*. Crossroad, 1981. 170pp, \$12.95 (\$11.65). Short, probing inquiries into some built-in dilemmas of contemporary culture, based on theological questions the author finds implicit in social theory. For private pondering, or a moderately sophisticated study group.

Leonhard Goppelt, *Theology of the New Testament*, Vol. I. Eerdmans, 1981; German original 1975. 292pp, \$15.95 (\$14.35). The mature work of a major NT scholar; a fresh approach to the continuing need for productive dialogue between systematic theology and substantive exegesis of the biblical text. Vol. II scheduled for late fall.

Conrad Hyers, *The Comic Vision and the Christian Faith*. Pilgrim, 1981. Pb, 192pp, \$8.95 (\$8.05). Essays on the comic view of things, and its too-often-forgotten impor-

ance for a whole understanding of human existence.

Dennis McCann, *Christian Realism and Liberation Theology*. Orbis, 1981. Pb, 250pp, \$9.95 (\$8.95). An enlightening examination of an important issue in social ethics: liberation theology, Niebuhr's Christian realism, and the tensions between them.

John M. McDonagh, *Christian Psychology: Toward a New Synthesis*. Crossroad, 1982. 115pp, \$9.95 (\$8.95). Challenges the aim of traditional psychiatry to be purely scientific and morally neutral; proposes ways to improve its understanding of human nature by admission of some Christian metaphysics. Constructively irritating.

Charles L. Rassieur, *Stress Management for Ministers*. Westminster, 1982. Pb, 168pp, \$8.95 (\$8.05). Practical help, theologically grounded, for clergy threatened with professional burnout; "stress can best be handled when ministers responsibly take care of themselves."

Rosemary Radford Ruether, *To Change the World. Christology and Cultural Criticism*. Crossroad, 1981. 85pp, \$8.95 (\$8.05). Five searching essays on the political significance of our understanding of the New Testament portrait of Christ, in relation to key issues in today's society. Guaranteed to stir up discussion.

Letty M. Russell, *Growth in Partnership*. Westminster, 1981. Pb, 185pp, \$8.95 (\$8.05). A theologically thoughtful exploration of education for partnership as a step toward Christian (and human) liberation.

Dorothee Soelle, *Choosing Life*. Fortress, 1981. 116pp, \$8.95 (\$8.05). Liberation theology for the First World; implications of Christ's death and resurrection for his people's role in secular society.

Henry A. Virkler, *Hermeneutics: Principles and Processes of Biblical Interpretation*. Baker, 1981. 255pp, \$12.95 (\$11.65). Hermeneutical principles and their translation into practical steps of exegesis and interpretation. Includes "brain teaser" exercises and good bibliography.

Gayraud S. Wilmore, *Last Things First*. Westminster, 1982. Pb, 118pp, \$5.95 (\$5.35). Eschatology for "Christians who thought theology wasn't for them"; readable guidance through various understandings and misunderstandings of the ultimate Christian expectation, with insights from the black church tradition.

alumni news

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"You shall receive power, when the Holy Spirit has come upon you, and you shall be my witnesses." — Acts 1:8.

WEEK OF POWER

"BREAK THROUGH IN MISSIONS"

SUNDAY - August 29

10:30 a.m. MORNING WORSHIP
Dr. Moffett
6:30 p.m. CHURCH FAMILY DINNER
7:30 p.m. EVENING WORSHIP
Dr. Moffett
Korean Presbyterian Church Choir
8:45 p.m. TALKBACK/QUESTIONS
Fellowship Hall

MONDAY - August 30

7:00 a.m. BIBLE STUDY
Dr. Moffett
10:00 a.m. LADIES BIBLE STUDY
Mrs. Moffett
7:30 p.m. EVENING SERVICE
Dr. Moffett
8:45 p.m. TALKBACK/QUESTIONS
Fellowship Hall

TUESDAY - August 31

7:00 a.m. BIBLE STUDY
Dr. Moffett
10:00 a.m. LADIES BIBLE STUDY
Mrs. Moffett
7:30 p.m. EVENING SERVICE
Dr. Moffett
8:45 p.m. RECEPTION
Fellowship Hall



EILEEN FLOWER MOFFETT

MORNINGS

Sunday "Clay Pots - Good News
from Korea"
(II Corinthians 4: 5-12)
Monday 7:00 a.m. "The Great Commandment"
(Matt. 22: 36-40)
10:00 a.m. "Joy for an Anxious Age"
(A study of Philippians)
Tuesday 7:00 a.m. "The Great Commission"
(Matt. 28: 18-20; Acts 1:8)
10:00 a.m. "Joy for an Anxious Age"

EVENINGS

Sunday KOREA - THE RESPONSIBILITIES
OF SUCCESS
Monday CHINA - LESSONS FROM
FAILURE
Tuesday THE WORLD - CHALLENGE AND
HOPE FOR THE UNREACHED

Dr. Samuel H. Moffett is the son of a pioneer Presbyterian missionary, born in Korea. He graduated from Wheaton College (1938) and from Princeton Theological Seminary in 1942. For the next three years he served as assistant pastor of the First Presbyterian Church in Bridgeport, CT. In 1945 he received the Ph.D. degree from Yale University. From 1945-1947 he was secretary for Youth Work for the former Presbyterian Board of Foreign Missions.

Dr. Moffett was a missionary to China from 1947-1951 and served in Korea for twenty-seven years. He and his wife, Eileen Flower of Rockford, WA, and a graduate of Princeton Seminary, spent three years in rural Andong, studying language and working in the three hundred churches of Kyung An Presbytery. For two years he was principal of the Kyung An Bible Institute. In 1959 he was called to work in the seminary in Seoul. He also served as Commission Representative in Korea, and was active on the Board of many major Korean Christian institutions. He was elected President of the Korea Branch of the Royal Asiatic Society in 1968. Dr. and Mrs. Moffett returned to the United States in 1981. Presently he is Professor of Mission and Ecomenics at his alma mater, Princeton Seminary.

Dr. Moffett has authored a number of books, numerous articles and book reviews.



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REGULAR SUNDAY SCHEDULE

CHURCH SCHOOL.....9:15 a.m.
 MORNING WORSHIP.....10:30 a.m.
 JR. & SR. HIGH FELLOWSHIP.....announced

REGULAR WEEKDAY SCHEDULE

| | | |
|--------------|-----------------------------|------------|
| Tuesday | Prayer & Praise | 7:00 p.m. |
| Wednesday | Men's Bible Study/Breakfast | 6:30 a.m. |
| | Weekday Enrichment | 3:30 p.m. |
| | Sr. Hi Supper/Bible Study | 5:30 p.m. |
| | Communicant Class | 7:00 p.m. |
| | Sanctuary Choir Rehearsal | 7:30 p.m. |
| Thursday | Women's Bible Study | 10:00 a.m. |
| 2nd Monday | Meals on Wheels | 11.00 a.m. |
| 2nd Friday | Mariners (Couples) | |
| 3rd Thursday | U.P. Men's Chapter | 7.00 p.m. |



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July 3, 1982

Dr. Samuel Hugh Moffett
31 Alexander Street
Princeton, NJ 08540
U.S.A.

Dear Sam:

We had the first commencement service to confer degrees to Korean pastors this past Thursday. The first Doctor of Ministry degree was conferred to the Rev. Lee Soo-Jong with the presence of Dr. Ray S. Anderson. This was indeed the first fruit of our c-operation for the last three years and the first conversation which Mr. Elmer Kilbourne had with Mr. Weyerhaeuser in the United States long before that.

Dr. Anderson feels that this is an historic event because it is the first D.Min. degree to be conferred by a non-western theological school by national teaching staff using the national language. I myself feel that the introduction of this program into Korea is very significant because it will give impetus as well as the essential theological content. It will also help to expand this dynamism of pastoral ministry and church growth throughout Asia. We are already seeking ATA accreditation for the D.Min. program so that we can offer it to Asian pastors.

Dr. Anderson labored very hard during the last several days to stipulate our joint implementations in response to the requests made by ATS and WASC in order to extend further our cooperative program beyond the initial five-year period for which we have agreed. Dr. Kay Anderson and Dr. Marvin Taylor made their onsite visit with us last March.

By the time you receive this letter, I hope you will have met personally with Dr. Bill Shaw and could have a good conversation with him. Perhaps you could help in drawing support from Mr. Weyerhaeuser in bringing Dr. Shaw to ACTS so that his large family may not be uprooted. Possibly he may be able to come with World Vision which would facilitate Mr. Weyerhaeuser's support.

I would also like to urge you to persuade Mr. Weyerhaeuser to forward his operation grant as soon as possible. The deadline for payment to Fuller is already passing and besides this we are receiving great financial pressure from this new building project which will be completed within the next couple of weeks. Mr. Weyerhaeuser's operation grant for this year's use is being used entirely to cover the building debt. Consequently, since last month, the operation account has started to borrow from the bank at a high interest rate

President, Han Chul-Ha, Th. D.

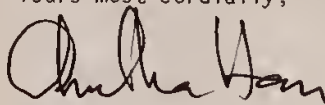
Dr. Samuel Hugh Moffett

July 3, 1982
Page 2

and this adds to our financial pressure. Also, we must move out of the dormitory so that the Guest House can clean and furnish those rooms for use during the forthcoming important international consultations which will be held at ACTS between August 18 and September 5. You might have heard that three conferences are being held at ACTS: (1) Asian Conference on Church Renewal, (2) 6th ATA Theological Consultation, and (3) the Third World Theologians Consultation.

I hope you will be able to enjoy your summer with a vacation.

Yours most cordially,

A handwritten signature in cursive script, appearing to read "Han Chul-Ha".

Han Chul-Ha, Th.D.
President

HCH:jmm

Sam Moffett

THE PRINCETON SEMINARY BULLETIN

Where You Would Rather Not Go

Henri J.M. Nouwen

Crossing the Line

James I. McCord

Mission in an East Asian Context:
The Historical Context

Samuel H. Moffett

The Enjoyment of One's Older Years

J. Douglas Brown

Moses and Kant

George S. Hendry

Sermons:

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*"The ancient languages are the scabbard
which holds the mind's sword" (Goethe).*

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Where You Would Rather Not Go

by HENRI J.M. NOUWEN

Born and educated in Holland where he was ordained a priest of the Roman Catholic Church in 1957, Henri J.M. Nouwen is an alumnus of the University of Nijmegen and sometime student at the Menninger Clinic in Kansas. He has taught in Latin America, at Notre Dame, and latterly at Yale University. He is the author of a number of books, including The Wounded Healer (Double-day). In July, 1981, he left Yale to become a missionary in South America with headquarters in Lima, Peru.

Commencement Address, June 2, 1981

John 21:15-22

DEAR Graduates: At this moment as you conclude your formal studies and enter into a full-time ministry, Jesus' words to Peter at the end of John's Gospel summarize the great challenge with which you begin a new stage of your life. A question is raised, a task is given, and a prediction is made.

I

You know the question: "Do you love me?" "Do you love me?" "Do you love me?" Without a fervent, lively and active love of Christ all the knowledge you have gathered during your many years of study is not only useless but even dangerous. Just as Peter was faced with the question, "Do you love me?" after having lived, traveled, and struggled with Jesus for three years, so you are now confronted with that same question after years of studying the Word of God, praying, and celebrating the divine mysteries. "Do you love me?"

If there is anything I want to say to you today—and I am sure that I can say this in the name of all those who are here with you—it is: Let the love of Christ be the center of your life and

your ministry. *It is not easy:* Perhaps you have said with Peter: "Even when everyone else leaves you I will not." Yet, you might have found yourself hesitating and even embarrassed in the circle of your smart friends who wonder how you ever got the crazy idea of going into the ministry anyway. *It is not easy* because there are so many other people and events that ask for your attention and they all seem so much more urgent and indispensable. *It is not easy* because you do not want to sound like a naive enthusiast, especially after having paid so much tuition to be here today. And still the question is there: "Do you love me?" And your answer can be the same as Peter's. "Lord, you know everything . . . my denials, my doubts, my fears, my embarrassment, my desire to be liked and respected, my desire for success, you know it all. But you know that I love you. You know that place, that corner of my soul, that secret spot of my love."

Perhaps the best way to describe theological education is to call it an education in love, an education to make your love an informed love, that em-

braces heart and mind, a mature love that is free from possessiveness and anger, a strong love that neither slips into sentimentalism nor sensationalism. This is what Paul says to you: "May you, planted in love and built on love, have the strength to grasp the breadth and the length, the height and the depth, until knowing the love of Christ, which is beyond all knowledge, you are filled with the utter fullness of God." It is out of that fullness of God that you are called to minister.

II

After the question is raised a task is given: Feed my sheep; feed my lambs. That is the task: to be ministers, to be servants, to be people, who can be with people. Once you have been filled with the utter fullness of God, that is, once you no longer belong to this world, you are free to live in this world and pay attention to the needs of many. Jesus says: You do not belong to the world, just as I do not belong to the world. . . . so I send you into the world, just as my Father sent me into the world. The love of Christ which makes you belong to God will set you free to be truly in this world. It will not take long for you to find out what being in this world means. It means meetings and meetings and meetings, because the world likes meetings; it means parishioners who want only one thing of you: not to rock the boat; it means pastors who are more involved with raising money than with raising hearts; it means being subjected to endless *déjà vu* experiences. It means all of that. . . . But it also means anxious hearts waiting to hear a word of comfort, trembling hands eager to be touched, and broken spirits with expectations to be healed. Feed my sheep, feed my lambs

. . . they are hungry, hungry for God, hungry for love, hungry for life, light, truth and goodness.

Do not allow yourself to become discouraged. What is required is not great acts that will be admired, nor great successes, nor many projects and plans (the world drowns in plans and projects). Be faithfully present to people precisely when you do not know what to say or what to do. Because you come in the name of the broken and powerless Lord who did not cling to his divine privilege but became as we are. *Have the courage* to enter into those places where people are hurting, whether they are wealthy or poor, where they are alone, whether they are monks or businessmen, where they are in despair, whether they are praised or blamed by the world. Enter those hidden corners and let your people know with mind and heart that our God is a God with us, a compassionate God.

III

But there is more: Not only is a question raised and a task given but a prediction is made. "When you were young you girded yourself and went where you wanted to go, but when you grow old somebody else will put a belt around you and take you where you would rather not go." Here the mystery of the ministry is revealed that the leader is the one who is being led more and more. It is the strange reversal of that psychology which says: When you are young someone else will put a belt around you and lead you where you would rather not go, but when you grow old you can go where you yourself want to go. But that is not the logic of the Gospel. To grow in the Spirit of your Lord means to be led to the same powerless place where he was led.

. . . Calvary, the cross. It means the road of downward mobility in the midst of an upward mobile world. I do not say this with sadness, but joyfully, because the downward road of God is the road on which he reveals himself to us as a God with us.

If we know anything it is that we do *not* know what the world will look like twenty, ten, or even two years from now. This is not a time for many predictions, but Jesus allows us to predict one thing: if we are truly faithful to our vocation we will find ourselves not on the road to power, but on the road to powerlessness; not on the road to success, but on the road of servanthood; not on the broad road of praise and popularity, but on the narrow road of confrontation and rejection.

The world in which you are called to go is a world ripped apart by hunger, violence, crime and the threat of a nuclear holocaust. A world which is indeed a dark world. If after a few years you find yourself liked, praised, and admired by all, you have good reason to worry a bit. The word of God strikes too deep to be a source of contentment. The word of God says NO to hunger, oppression, exploitation, torture, violence and war. The word of God says YES to the small gifts of the child, the retarded, the dispossessed, and all who are poor.

If you are going to be true ministers, true servants of God's everlasting word, your life is not going to be easy. And it should not be easy. It ought to be hard; it ought to be radical; it ought to be restless; it ought to lead you to places you would rather not go. But it

will never take away the joy and peace which has been given to you and which allow you to remain confident in the midst of the struggle. Because you will find that precisely when you find yourself being girded and led to places you would rather not go—that the Spirit of God is with you. The Spirit prays in you, speaks through you, and manifests God's everlasting presence to you.

IV

Let me conclude with a few practical remarks:

(1) If the love of Christ is the basis of your ministry be sure to pray and continue to pray. Whatever happens to you, never give up praying. It would be like giving up breathing. A man or woman who does not pray anymore is no longer a minister. Pray without ceasing: fervently, constantly. And especially pray for those to whom you are ministering. All true ministry starts in and with prayer.

(2) Care for people. Feed them with God's love. Be present to people in their pains, and thus reveal God's compassion.

(3) Have courage. Know that you will be led to places you never dreamt you would ever go. Do not be afraid to stretch out your hands and let others gird you. It happened to the Lord himself and thus it became the way to new life.

We all pray that you will find the strength to survive all that is going to happen and to stand with confidence "before the Lord when he returns in glory" (see Lk. 21:36).

Crossing the Line

Farewell Remarks to the
Graduating Class, 1981
by the President of the Seminary

"Choose this day whom you will serve . . ." (Joshua 24:15).

A FEW summers ago, I was invited to Fort Dix to give two lectures on ethics to officers. There was time for a tour of the facilities and for glimpses of a fresh batch of recruits before and after their induction. A large box at the door through which they entered caught my eye. It was covered, but a slot in the top was large enough to handle any article that could be carried in one's pocket. Behind the box a line was drawn across the floor. Upon inquiry, I learned that any contraband object could be deposited in the box before the line was crossed, without prejudice or penalty. But after the line was crossed, anyone carrying any forbidden substance or weapon would be subject to military discipline. I inquired if the box had much business, and my host said, "Yes, we have to empty it every day."

Today you have crossed the line. You have made a decision. But this is not the only decision that you will have to make. In fact, you will have to make decisions again and again throughout your ministry. Peter Berger has reminded us that modern consciousness entails a movement from fate to choice and has placed upon us what he calls the "heretical imperative," the necessity to choose. A welter of possibilities beckons in every area of experience, including religious experience, and we must decide or retreat.

The necessity of decision is inherent

in the life of a Christian. Our Lord reminded his disciples of the narrow gate and the wide gate, one leading to life and the other to destruction, and the DIDACHE begins with "two Ways, one of Life and one of Death." But nowhere is the necessity to choose put more pointedly than at the close of the Book of Joshua. The Promised Land has been settled, the old general was on the verge of retirement, and he concluded his farewell address with this challenge, "And if you be unwilling to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell; but as for me and my house, we will serve the Lord."

Open and beckoning before us, these three options continue. The first is the gods of the past, and they are always tempting. One of the most cunning ways to hide from God in the present is to confine him to the past. It is doubly tempting when we live in a culture that is rife with nostalgia—country and western music, and jeans that remind us of the simplicity of Gloria Vanderbilt!—and we translate this into religion, giving up the elemental for the simplistic. The result is that we become submerged in the ever-flowing stream of anti-intellectualism, which has been the bane of Christianity in America almost from its beginning, and which has never been more powerful

than it is now. You must avoid the temptation of religious nostalgia and its anti-intellectual trappings if you are to deal honestly with the Lord who confronts you not in the past, but in the present, and whose demand is radical obedience.

The second way is towards the gods of the Amorites in whose land we all dwell. There are three attitudes that are deadly to faith, and especially to the faith of the minister. One is familiarity. We handle sacred things so often that they become too familiar and consequently lose their power to grasp and transform. Another is formalism, where we go through the motions of worship, but they are empty of vital content. And the third is accommodation to the culture around us, to the gods of the Amorites. We gradually erase every line of demarcation that separates the people of God from the world round about until we are totally accommodated to our secular culture. This temptation, too, is present in the context of every decision that you will make.

Joshua's conclusion points to the third way, "As for me and my house, we will serve the Lord." Israel's hero did

not make any attempt to go it alone. He and his house were together. The greatest sustaining power of your faith throughout your ministry will be a godly house, a Christian home. The Christian family that you rear will, in turn, sustain you. But your house will be even wider, involving the congregation which you serve and of which you are a part, and wider still, as it reaches out to include the whole people of God. We do not "go it alone." We go as members of a household, the household of faith.

Finally, Joshua knew it would not be easy. Do not take your pledge lightly, and do not make a cheap decision. The God with whom you deal is not an idol. Your ancestors worshipped idols beyond the flood, and the Amorites worship idols in the land where you dwell, but you are serving a God who is holy and just. My prayer for each of you is that you will deal with Him honestly, that you will struggle with Him, and that you will come to terms with Him. When you do, you will be free women and men, without fear of any threat or intimidation. In this strength you will always prevail.

"We can find his love not only in what is lovely, pleasant, and good, but also in what is upsetting, frightening, and painful. God is the ruler of all, so we can find his love even in and through our worst suffering. In all that is negative, something can be found that is positive and creative, that can make us aware of the hidden glory in what we so often take for granted. It is not by turning our backs on the harsh realities of life that we can find help in our daily lives, but by facing them, so that we do not merely keep our dreams of personal happiness alive but learn what happiness really is." (*Traces of God*, by Diogenes Allen, p. 2.)

Mission in an East Asian Context: The Historical Context

by SAMUEL H. MOFFETT

ONE practical by-product of approaching mission in East Asia from the historical perspective is that it gives the lie to the commonest of all criticisms of Christian missions in Asia, namely that Christianity is an irritating, alien, western religion that does not belong in Asia. Sometimes the criticism comes as a calculated distortion of history; sometimes it springs simply from ignorance. But in either case it hurts; and in both cases it is wrong.

There is an illuminating entry in *The Anglo-Saxon Chronicle* for the year A.D. 883. It records an incident in King Alfred's desperate fight for the Christian life of England against the heathen Danes. London is besieged. The English are encamped against the enemy, and Alfred makes a vow. Before God and before his brave Saxons he promises that if the death-grip of the Danes on London can be broken he will send gifts to the holy places of Christendom. His prayers are answered. The pagan barbarians break off the attack and take to their Viking ships. And true to his promise Alfred sends two envoys from his precarious beachhead on the far fringes of Christendom, car-

A member and a descendant of a family of Christian missionaries, the Reverend Samuel H. Moffett is Professor of Mission and Ecumenics at Princeton Theological Seminary. An alumnus of Wheaton College, Princeton, and Yale (Ph.D.), Dr. Moffett has served as a missionary in China (1947-1950) and Korea where his positions included professor of church history, dean, and associate president of the Presbyterian Theological School in Seoul. He is the author of two books: Where'er the Sun (1953) and The Christians of Korea (1962). This lecture was the first in Princeton's 1981-82 Student Lectureship on Missions.

rying rich gifts back to the heartland of the faith.

The interesting, and to some historians puzzling, feature of the account is that the offerings were sent not only to Rome—that was to be expected—but “also to India to St. Thomas and St. Bartholomew.” (*The Anglo-Saxon Chronicle: A Revised Translation*, Dorothy Whitelock, ed., p. 50.) A later annalist, William of Malmesbury (*Chronicle of the Kings of England*, a 12th century document) has added that the Saxon messengers returned from India “with many brilliant exotic gems and aromatic juices in which that country abounds,” gifts from the old Christians of the east to the new Christians of England.

The precise location of Alfred's “India” can be debated. The envoys may have gone no farther than to the shrine of St. Thomas in Edessa, or to Southern Arabia, for India was a very vague term in the literature of the period. But it is not impossible that they reached India, and the whole incident is a significant reminder that the ninth century knew what the nineteenth, and the twentieth, has too often forgotten: that Christianity is not a western reli-

gion. It belongs as naturally and historically to Asia as it does to Europe; and Saxon kings a thousand years ago felt a Christian debt not only to nearby Rome but to far-off Asia.

By way of contrast the church histories of the west even in this ecumenical age have sometimes seemed to turn their backs on Asia. We leave Jerusalem and Antioch with Paul, and (to twist Acts 16:6 a bit) "forbidden by the Spirit to speak the word in Asia" as it were, we move west as quickly as we can to Greece and Rome and Plymouth Rock and rarely look back. Until, of course, we rediscover Asia with our own western missionaries. In so doing, we have done grave disservice to the cause of the Christian world mission.

When Christendom, unlike King Alfred, forgot its ancient debt to Asia, quite needlessly it promoted, if it did not create, an image of the Christian faith that it should at all costs have tried to avoid: the image of a recent creed, made in the west by westerners for the religious exploitation of the rest of the world.

We could have gone as relatives returning home to pay a debt. But we had forgotten the debt, and to many eyes we appeared more as conquerors than friends. Matteo Ricci, the Jesuit pioneer in China, tried in every way he could to take on Chinese ways and make the good news of the gospel Chinese. Every way, that is, but the historical. When he reached Peking in the year 1600, though he dressed in Chinese clothes, he was still a foreigner and when he asked for an audience with the emperor the powerful Board of Rites advised the court not to receive him. "Europe has no connection with us," they wrote. This man's

"teaching is of no value. Let no such novelties be introduced to the palace." Both they and the missionary alike were unaware of the historical context of the Christian mission in East Asia. Had he known that context, Ricci might have presented his request quite differently and much more powerfully. "I bring no European novelty to China," he might have said. "A thousand years ago one of your own emperors received a Christian missionary like me with honor. He invited him to teach. He even helped him build a church." But the west had long forgotten that bit of history. And as the alien envoy of a European faith he was kept cooling his heels for six months and never did see the emperor.

Why do we let Asia—or any other part of the world—continue to identify the Christian faith as western? History goes back farther than the age of exploration. Christianity began in Asia. That is where Jesus was born. It spread south into Africa and east into Asia before, or at least as early as it moved west into Europe. And from that perspective church history takes on a different look.

The first Christian king was not Constantine—not a westerner but an Asian. And Constantine's conversion did not end the great persecutions; on the contrary, it began the *greatest* persecutions. When the Roman emperor became a Christian, the west rejoiced. But across the Persian border, in Asia, there was no such joy. As long as Roman emperors considered Christians to be enemies of Rome, Persia had been inclined to accept them as friends, and for two hundred and fifty years Persia had been a haven for Christian refugees from Roman persecution. But no more. When Rome became Christian,

its old enemy Persia became anti-Christian and the great killings began.

The multitude of the Asian martyrs was beyond enumeration, wrote Sozomen, the historian, shortly after the terror had ended. The names of well-known martyrs alone made a list of 16,000. It was worse than anything suffered under Rome, yet remarkably the number of apostasies in Persia was fewer, a tribute to the steadfast courage of Asia's early Christians.

The first known church building (as distinct from a house church) was in Asia; the first translation of a major part of the New Testament was into an Asian tongue; and the greatest missionary advance in the first 1200 years of the Christian era, this too was in Asia. In fact the most remarkable missions of all time, save in Roman Catholicism after Loyola or in Protestantism after Carey, were the missions of the Church of the East, called Nestorian, which swept across Asia from the Red Sea to the Pacific and from Ceylon to the borders of Siberia. For a short time in the thirteenth century, what might be termed a Chinese "pope" ruled most of the Christians of Asia—a Mongol monk who became an ambassador of the great Kublai Khan and then was almost kidnapped by Nestorian Christians to be made Catholicos (or patriarch) of Baghdad. "It may be doubted," says Neale in his *History of the Eastern Church*, "whether even Innocent III [at the climax of Rome's papacy] possessed more spiritual power than the [Nestorian] Patriarch in the city of the Caliphs [Baghdad]."

It is within this context of ancient Asian history, with all the advantages that antiquity bestows in traditional Asian culture, that today's missionary to Asia can be working, but as in Ricci's

day four hundred years ago, still for the most part neither the missionaries nor even their Asian colleagues are generally aware of it. The church in Asia deserves better than that. It has earned the right to know and honor its *own* Asian Christian heritage.

That heritage begins with a church so ancient that its origins can be told only in legend. It sprang up in two centers, one in India and one in eastern Syria just outside the Roman border, and both centers traced back their beginnings to one apostolic source, St. Thomas. If the traditions can be believed, the mission of St. Thomas as the Apostle to Asia predated even St. Paul and his mission to the west. Legends are not history, of course, but they are often woven around a core of history. At any rate, the Thomas tradition has been so persistently believed as to become part of the history of the church in Asia. And not just the history of the church. He belongs also to non-Christian Asia. "Remember," said a president of India, Dr. Rajendra Prasad, not too many years ago—"Remember, St. Thomas came to India when many of the countries of Europe had not yet become Christian, and so those Indians who trace their Christianity to him have a longer history and a higher ancestry than that of Christians of many of the European countries. And it is really a matter of pride to us that it so happened." (Compare China and its attitude and Ricci. A knowledge of history can do much to soften cultural antagonisms toward the gospel.)

Roughly speaking the church's Asian, non-western dimensions begin at the Euphrates River where the Roman Empire ends in the east and Hellenistic culture meets the orient. But the

story opens in Jerusalem with the eleven disciples gathered to plan a strategy of obedience to the command of Jesus, "Go ye into all the world and preach the gospel." It is told in an early third century document, *The Acts of Thomas*, one of the New Testament apocrypha. As the story begins they decide to divide up the world between them by lot, in the same way that they chose to elect a successor to Judas Iscariot. The mandate for India fell to Thomas, and immediately he had his doubts. "I'm too weak to travel that far," he said, "and besides, I don't speak Indian." The Lord appeared to him in a vision, and still he would not go. Not until the Lord took things into his own hands and sold Thomas as a slave to an Indian merchant who had come looking for a carpenter for his king, Gundaphar, not until then did Thomas stop fighting his Lord and go to India: Thomas the doubter; Thomas the reluctant missionary. Not a hopeful beginning for an apostolate to Asia!

This is not the place to debate the historicity of that old tradition. Scholars have not always been kind to it. Patiently they pointed out that no king by the name of Gundaphar had ever been known in India, and that the story's miracles were too obviously unbelievable. The latter objection is true. But about the middle of the nineteenth century, an explorer near the Indo-Afghanistan border turned up coins which astonishingly bore the name of an Indian king, Gundaphar. Research has dated the coins to the first century. Legends, you see, are not all myth, though, of course, a Gundaphar in India doesn't prove a Thomas was there too.

Meanwhile, another even stranger tradition had become associated with

the apostle Thomas: the planting of the church in the other earliest center of Asian Christianity, Edessa. Edessa was the capital of a little border principality precariously preserving its independence between the warring giants of west and east, Rome and Persia. It stood at a junction of two strategic trade routes: one was the Old Silk Road running east to India and China; the other ran north and south between Africa and Syria.

No less an authority than Eusebius, the father of church history, links Thomas to the beginnings of the church in Edessa, but his story is hard to believe. It is based on letters which, he says, had been found in the city archives of Edessa—letters written between King Abgar the Black of Osroene and no less a correspondent than Jesus himself. Abgar's letter asks for help and healing from a dread disease. The reply from Jesus properly sends regrets. "I must first complete here all for which I was sent," he writes, according to Eusebius, "and after thus completing it, be taken up to him who sent me; and when I have been taken up I will send you one of my disciples to heal your suffering and give you life." After the ascension this mission is given to Thomas who in turn sends Thaddeus (also called Addai) "one of the Seventy" mentioned in Luke 10 to Edessa. Abgar is healed and converted, the first Christian king in history.

The story is of course untrue. But again, even a fanciful legend may contain a truth. It is not at all impossible that a King Abgar of Osroene was indeed the first Christian king, and Osroene the first of the kingdoms of this world to adopt Christianity as its official religion. Not Eusebius's Abgar

the Black, however, and not for another century and a half. The story of the letters stretches credibility too far. But there is considerable, if not conclusive contemporary evidence, as J. B. Segal has pointed out in his thorough history of Edessa (*Edessa, the Blessed City*, p. 70) that Abgar the Black's direct descendant Abgar the Great who ruled Edessa from A.D. 177 to 212 did become a Christian, and that would predate Constantine by a hundred years.

But whether or not it could boast a royal convert is only a secondary element of the mission to Edessa. Its significance lies rather in the fact that it represents a major breakthrough into another culture. It was a thrust of the gospel beyond the Roman border into Asia proper. Osrhoene was more Persian than Greek or Roman. Its rulers were Aramaic-speaking Arabs. Its religion was the Asian cult of the stars. It was oriental, not western.

Also significant is the fact that the "bridge of God" into Asia (to use McGavran's phrase) was the Jewish Christian, not the Hellenistic-Christian community. The oldest record of the evangelization of Edessa (the *Doctrine of Addai*, ca. 4th century) says that Addai the evangelist sent by Thomas went first to the house of Tobias, son of Tobias the Jew. It was a natural bridge. The evangelists were Jewish, and in the Jewish communities of Mesopotamia they found respected, well integrated groups already prepared for the gospel both by their knowledge of the Old Testament and by their opposition to the surrounding paganism.

The same may have been partly true in India. There were very early Jewish communities there, and the other Thomas tradition, that of the *Acts of Thomas*, mentions that his first con-

vert on the way to India was a little Jewish flute-girl at the court of the king of Andrapolis.

If the first wave of missionary advance into Asia was Jewish-Christian, the second was Syrian, east Syrian. The language of Osrhoene was Syriac. Very early, through Justin Martyr's Assyrian disciple, Tatian, Edessa began to give the gospel to the people in their own language, not the Greek Koine. It is a measure of the importance of Bible translation in the growth of the church that not until Tatian took the gospel record out of what he felt was its imprisonment in the language of Roman Asia, which was Greek, and put it into Syriac, did it gather missionary momentum and begin to spread outside the cities into the countryside. (See F. C. Burkitt, *Early Christianity Outside the Roman Empire*, p. 12.)

Tatian was emphatically and unashamedly Asian. "I am an Assyrian," he declared proudly in his *Address to the Greeks*, and went on to enumerate all the ways in which Asia (the whole non-Greek world, in fact, for he included North Africa) excels the west. Where did the Greeks learn their astronomy? From Asia. Their alphabet, their poetry and music, their postal system, even? All from Asia. "In every way the east excels," he said if I may summarize and paraphrase him, "and most of all in its religion, the Christian religion, which also comes from Asia and which is far older and truer than all the philosophies and crude religious myths of the Greeks" (Ch. I).

Edessa, and its sister border-kingdom of Adiabene, became the missionary centers for outreach into Asia. It was the mother church for the east outside the empire, and prided itself on becoming a visible witness to the

whole world. The first recorded notice of a Christian church building is an entry for the year A.D. 201 in the *Chronicle of Edessa* reporting flood damage to "the nave of the church of the Christians." By that time its missionaries had carried the gospel the length and breadth of the Persian Empire from the Roman border to the Hindu Kush and from Armenia to the Persian Gulf.

The Syrian missionaries, apparently, were drawn largely from the ranks of the ascetic monks of the deserts and caves. They became the popular models of sainthood in the eastern church, as also in Egypt. There is a striking difference, however, between the better-known Egyptian hermits and their Syrian counterparts. In Egypt the call was to leave the world; in Asia, except among the extremists (the Encratites), the call to self-denial in the early period at least, was almost always associated with the call to go and preach and serve. Edessa's ascetics, instead of turning hermit became wandering missionaries, healing the sick, feeding the poor and preaching the gospel as they moved from place to place. In a study of early Syriac tradition, Murray describes them as "homeless followers of the homeless Jesus . . . on ceaseless pilgrimage through this world." Moving ever farther to the east they crossed the deserts and began to climb the high steppes of Central Asia. By the end of the second century Bardaisan of Edessa reported that Christian groups had sprung up even among the Gilanians near the Caspian Sea and the Bactrians in what is now Afghanistan.

If so, then in less than 200 years after the death of Christ, these "homeless followers of the homeless Jesus," these

missionaries of the Church of the East, had carried the faith not just across the borders of Rome but halfway across Asia.

But by then Edessa, the home base for their advance into Asia, was about to be snatched back into the west. Not long after the death of Abgar the Great, the friend of the Christians, his Osrhoene dynasty came to an end and Edessa, broken from its Persian connections, became a Roman colony. The Syrian wave lost its momentum, and the third wave of advance for Asian Christianity was Persian.

As so often in church history, times of defeat clear the way for new beginnings. In the Persian period, which stretches over four hundred years from the beginning of the third to the beginning of the seventh century, for the first time an organized Asiatic base for Asian missions emerges, and a pattern of missionary strategy and discipline that was to roll back the eastern frontier of the church beyond the roof of the world to the shores of an unknown sea, the Pacific.

The process was very gradual, and can be known only in part, but it began with a theological school and a theological consensus, and with a church cohesively independent but not willingly separatist, and with a missionary discipline forged in the monasteries of the east. It began with the School of Edessa, sometimes called the School of the Persians, and with the Church of the East—(that was its own name for itself)—which came to be known as Nestorian.

When Rome seized Edessa it absorbed its church into the west but drove its theological school into Persia. It is unkind to say so, but Persia got the better part of the bargain. Not that

the church in Edessa declined. On the contrary it waxed strong. It produced scholars and saints and bishops. It grew rich, so rich, in fact that in the fourth century it built a solid silver chapel to house the bones of St. Thomas, reputedly brought all the way from India, two thousand miles away.

But the glory of Edessa was not a silver shrine. It was its school of theology which may well have been the oldest theological seminary in the world. It was probably in existence as early as the west's first theological school at Alexandria. That would be the latter part of the second century. At any rate, for the next half a millennium it remained the major center of theological learning for Asia—even after it had been driven across the border into Persia, and even after Persia fell to Islam. Its language, Syriac, "became the Christian language of Asia as Latin became the Christian language of Europe" (R. A. Aytoun, *City Centres of Early Christianity*, p. 135).

Toward the end of the fifth century, when theological controversy in the west boiled over into the first Great Schism and blew the church apart into three pieces (Orthodox, Monophysite, and Nestorian), a Monophysite bishop of Edessa, called "the Mad Dog" bishop by most of the seminarians, smelled the odor of Nestorianism in the School of Edessa. He persuaded the Emperor in Constantinople to close the school for heresy. But instead of obeying and closing, the head of the seminary, Narses, known as the "Harp of the Spirit" to his friends, but called "the Leper" (meaning theological leper) by his enemies, simply moved the school across the border into Persia, only forty miles away. Thereby the west lost its most effective channel of intellectual communication between east and west,

and only Persia gained. It had been the one center where Persian Christians could study not only the Greek church fathers, but also Greek philosophy and logic; and where Byzantine Romans and Syrians and Persians met in peace not in war. All this was now lost to the west.

But once safely across the border in Asia proper, the school prospered as never before. Reorganized as the School of Nisibis it brought new life and learning surging into the Persian church. Sober, no-nonsense Bible exegesis was the heart and center of the curriculum, after the fashion of Theodore of Mopsuestia who shunned the allegorical fancies of Alexandria and the west. Students overflowed the camel-yard which was the first make-shift campus. Enrollment climbed to more than a thousand. The fifth century rules of the school, which still amazingly survive, display the same sober, no-nonsense approach to campus life as to Bible study. Classes began at dawn. Students were forbidden to enter taverns, read secular books, beg, steal, marry, or be untidy in their appearance. (See J. B. Chabot, "L' Ecole de Nisibe, Son Histoire, Ses Statuts" in *Varia Syriaca*, I, 55.)

The tragic tensions which drove the theological school into Asia had at least one other positive result. They gave the Persian church a new sense of identity, a smaller identity but perhaps for that very reason sharper. It became self-consciously national, no longer torn in its loyalties between Persia and Byzantium. Rejected by the west, it became Persian, independent and equal. Its patriarch (or Catholicos) in the Persian capital of Seleucia-Ctesiphon was declared second to none whether in Rome or Constantinople.

In the same way, theologically re-

jected by the west and prodded by the teaching of the School of Nisibis, it became Nestorian. It rallied to the defense of the so-called heresy of Nestorius, whose death in exile was to the east a martyrdom. Judged by his own works, which have come to light only in the last century, Nestorius seems scarcely as heretical as the west had always thought him. At no time did he deny the deity of Christ. He merely insisted that it be clearly distinguished from Christ's humanity. The Church of the East can properly be called Nestorian. It was now recognizably separated from the west both by politics as Persian and by theology as Nestorian. It became Asian.

From this theologically, ecclesiastically and nationally integrated center, Nestorian missions now began to push irresistibly east across the continent. All along the Old Silk Road that wound like a twisted thread from the Roman border to the golden capital of China at Chang'an below the Great Wall, Nestorian missionaries began to preach to the nomad, Shamanist warriors of the steppes.

These were the Huns of Central Asia, and the missionary methods used by the Nestorians to reach them are described by a sixth century contemporary. About the year 500 two Christian missionaries found their way into Bactria, now northern Afghanistan. Both were laymen; one a tanner. They found some Christians already there, captives taken by the Huns in raids and held as slaves. Later the two lay missionaries were joined by ordained missionaries, a bishop and four priests. The ordained missionaries stayed only seven years but the two laymen stayed for thirty. All seven, it is said, lived on a diet of just seven loaves of bread and one jar of water a day. They preached,

converted, baptized, and even ordained priests from among the Huns who, they discovered, were intermingled with Turkish tribes. To their evangelism they added education and taught the Huns to write their own spoken language. Soon the Nestorian missionaries were joined by a practical, and tolerant (for he must have been a Monophysite) Armenian bishop. This bishop taught the Christian Turks how to plant vegetables and sow corn. By the end of the century there were so many Christians among the Turks that when Byzantine Rome went to war against them they found that their Turkish prisoners all had crosses tattooed on their foreheads. How ironic, as Mingana has noted, that today the word "Turk" is synonymous with Moslem, whereas in reality their ancestors were Christians before Mohammed was born. As the Moslems began to sweep into Persia from the desert about A.D. 640, on the far side of the Persian Empire, Persian missionaries were exulting in mass conversions to the Christian faith. The tribal kings of the Turks were accepting the faith and bringing whole tribes into the church with them. (A. Mingana, *The Early Spread of Christianity in the East*, pp. 303 ff.)

But at that very time an even more dramatic breakthrough was taking place farther east yet. It is the year A.D. 634 or 635, and as we reconstruct the scene, a Persian missionary, a monk from Arbela or Ctesiphon, joins a caravan riding the Old Silk Road from Antioch across Persia into the high snows of the Pamirs. There, somewhere in the icy no-man's land between Roshan and Fergana (both now in the U.S.S.R.) at a place called the Stone Tower, the Roman caravan would meet a line of dusty camels from China, and Roman

gold would be changed for Chinese silk. (See L. Halperin, "The Lands Between the Roman Empire and China," *Cambridge Ancient History*, xii, pp. 96 ff.) There also a weary missionary might persuade the Mongol horsemen to let him change secretly to the Chinese camels for a 2000-mile ride through the world's most isolated wastes to China.

This is how the first Christian missionary came to the Far East. His name, Alopen, is known to us only through the discovery in the 17th century of the celebrated Nestorian monument. Alopen found, to his probable astonishment, that the Chinese capital, Chang'an, was a greater city than his own Persian capital of Ctesiphon. The T'ang emperor, Tai Tsung, received him with surprising courtesy. Perhaps it was because the Emperor's grandmother was a Turk, said to have been a Nestorian Christian. Or perhaps it was because of the Chinese love of learning. When the Emperor found that the new faith brought by the Persians was the religion of a book, he welcomed him with honor, gave him quarters in the magnificent imperial library, and ordered him to begin translating his Scriptures. Three years later he gave the missionary funds from his own treasury for the building of the first Christian church in China. That was the year A.D. 638. Two years later, in 640, and 4,000 miles away, the Persian capital, home of the missionaries and seat of the patriarch of Christian Asia, fell to the armies of a fierce and newer faith, Islam. It was the beginning of the end for the first wave of Nestorian missions.

But Christianity had come to East Asia, and even that first Nestorian wave, cut off from home base though it was, survived and indeed spread for

another 300 years. It had come entirely by way of Asia, brought there by Asians, not westerners from Europe or America. Christianity is not "foreign" in Asia; it is itself Asian. That is the first lesson of the historical context. Let the Asian church be Asian.

Are there any other lessons, by way of conclusion? I recall the delicately phrased mandate of this lectureship that it try to be practical.

What about that first wave of mission in Asia, the Jewish-Christian, beginning with Thomas? Might it not suggest, if we are sensitive, that a certain amount of reluctance is not a bad trait for a missionary. Humility, and even a modicum of self-doubt are more Christian and more effective than arrogant self-assurance. And how better can a western missionary go to Asia, which still remembers the crusades, than as a slave of Jesus Christ, not a soldier of the cross. But don't misinterpret this. The lesson is not reluctance; the real lesson is that reluctant or not those first of all the missionaries evangelized.

And the second, the Syrian wave? Its life style was simple, often radically ascetic; and it spoke the language of the people. Now neither simple life style nor foreign languages come easily to Americans. So we have more to learn than we may want to learn from those "homeless followers of the homeless Jesus . . . on ceaseless pilgrimage through this world."

The third wave was Persian—Bible-trained, theologically oriented, eager to plant and bent on organizing the church. Some say they indigenized too fast, those Nestorians, producing a syncretized church—Christians with Christian signs and Buddhist minds. That may have been partly true, but it

is more likely that they did not indigenize enough. When the first Nestorian wave disappeared, as it did in China in the 10th century, it was still Persian, not Chinese. After three hundred years of missions it remained a church of "foreigners" and it vanished without a trace.

But not permanently. It came back again, as the church always does. Perhaps the most important lesson of all to learn from this brief survey is simply patience, and perseverance and above all, trust—trust not in the mission or even the church, but in God. The church can be wiped out, but the Holy Spirit never gives up. Like the wind and the waves, so is the Spirit. "The wind blows where it wills, and you hear the sound of it but you do

not know whence it comes or whither it goes" (John 3:8). The waves advance, recede; they ebb and flow. In Asia, seven waves already, and we have only looked at four. In our time some say the tide is going out again. Perhaps. But I doubt it. And even if it is, we can still trust the Spirit. The waves keep coming in, and who will give the next wave its name I do not know. It may be Asian once again as it was so long ago. But whatever its name it must carry the Name that is above every name. And it must make that name Chinese, and Hindi and Arabic, as in some greater Pentecost, until the kingdoms of this world shall become the Kingdom of our Lord and Saviour Jesus Christ.

"Experiencing God's gracious presence in the midst of our suffering and taking part in a positive redemptive act do not normally come about without some preparation. The nature and effects of suffering must be reflected upon, and acted upon rightly, so that the experience of suffering itself may be redemptive." (*Traces of God*, by Diogenes Allen, p. 47.)

The Enjoyment of One's Older Years

by J. DOUGLAS BROWN

The name of J. Douglas Brown has been associated for over six decades with expert and encyclopedic knowledge in the field of education, administration, and economics. A native of New Jersey and an alumnus of Princeton University, Dr. Brown joined the faculty in 1921 and served eventually as dean of the faculty, 1946-1967. His services to Princeton University, the federal government (he fashioned the Social Security program), the development of social and economic theory, are widely known. He was a trustee of Princeton Theological Seminary and the author of eight books, including The Commonplace Book of an Academic Dean. Now, retired and at the age of eighty-three, Dr. Brown shares in this article some sober advice for the emeriti of tomorrow.

A PART from matters of finance, housing, investments, taxes and health services, there are other concerns in preparing for and enjoying one's older years which are subjective and must match one's personality and life experience. This does not imply that these concerns may be regarded lightly or taken as fixed and unchangeable. Since they are subjective, they differ widely between people; but being subjective, they can be adjusted by conscious effort applied over time. It may be helpful to outline the various subjective factors which, in the experience of the author, at least, markedly affect the enjoyment of one's older years and to suggest ways in which they can be given positive rather than negative effect.

1. A Sense of Accomplishment.

As one approaches retirement, one needs to plan and develop as many lines of activity as possible which can be continued after formal retirement and which contribute to a sense of accom-

plishment as long as conditions permit. Ideally, many such activities should involve valuable service to others, not to oneself alone. The choice should be individually determined, not imposed. For some, accomplishment, to afford needed satisfaction, must be very similar to that in one's working life. To others, it may involve a shift to simpler work, to community endeavors, to hobbies or to sports. But the test is—does one get a true sense of accomplishment—or is one fooling oneself? Active participation in sports affords physical as well as psychological benefits, but over-dependence on sports as a way of life in older years tends to give diminishing returns in any sense of real accomplishment. As in working life, purely recreational activities in old age are valued more if they are not the main means of filling time.

The ideal plan is to bridge over from full-time employment on the job to gradually adjusted activity of a more or less parallel sort—as smoothly as possible. The goal is a continued sense of accomplishment despite the changes

God is a Spirit, & they that worship Him must
worship Him in spirit & in truth.

The Lord is in His holy temple, let all the earth
keep silence before Him

Let us pray.

O God the Father, from whom the whole family in
heaven & earth is named.

O God the Son, given to be our Saviour, & head
over the Church.

O God the Holy Spirit, the bond of peace
Have mercy on us.

Cleanse us now from all sin, that the songs
we sing may rise from hearts that know the joy of
forgiveness, & from lips that have been made pure,
so that all our worship, begun in Thee, may in Thee
be ended, to the honor & glory of Thy holy name,
through Jesus Christ our Lord. Amen.

Introit

Introducing Mr. Stephen Neil of Miller Chapel, Princeton

It is a particular pleasure to welcome to Princeton today
Bp. Stephen Neil who comes to us from India & Cambridge &
Oxford & Yale. Whether or not there is some diminution of honor in
that sequence, I shall not judge.

At any rate, Bishop Neil, as the outstanding historian of missions
in our day, adds lustre to any center of learning he may visit. We
know him best here at Princeton as the author of indispensable ^{and indispensable} books in
the field of occurrence of mission. We know him also as one of the participants
in the creation of the Club of S. India, where he was a missionary for 20 years.
It is to be hoped he would make us a spokesman for the East.

I shall add that after chapel, he will be speaking in Main Lounge.

1982.

The Order of Aaron and Hur

"The warriors of Amalek came to fight against the people of Israel at Rephidim. Moses instructed Joshua to issue a call to arms to the Israelites, to fight the army of Amalek. 'Tomorrow,' Moses told him, 'I will stand at the top of the hill, with the rod of God in my hand! So Joshua and his men went out to fight the army of Amalek. Meanwhile Moses, Aaron and Hur went to the top of the hill. And as



long as Moses held up the rod in his hands, Israel prevailed; but whenever he rested the arms at his sides, the soldiers of Amalek prevailed. Moses' arms finally became too tired to hold up the rod any longer; so Aaron and Hur rolled a stone for him to sit on, and they stood on each side, holding up his hands until sunset. As a result, Joshua and his troops overcame the army of Amalek." EXODUS 17:8-13

Now, therefore, be it known to all that

Doctor Samuel H. Moffett

has emulated the ancient example of the humble ser vice of Aaron and Hur and has upheld the hands of the chaplain of the United States Army, reinforcing the spiritual objectives of their ministry.

With profound personal devotion and exceptional dedication he has contributed immeasurably to the enrichment of religious life and the promotion of high moral precepts among those who serve in the Armed Forces of their country.

Therefore, I have declared this esteemed individual a fellow servant of the first rank within our Order and hereby set my hand as zeal on this 14th day of June in the 206th year of Independence of the United States of America.



Kernit Robinson
 Chaplain (Major General) United States Army
 Chief of Chaplains
 and Established Head of the
 Order of Aaron and Hur

YESTERDAY'S LESSONS FOR TOMORROW'S MISSION

Mr. Moffett
Ventnor, Jan. 4, 1982

I. The Lessons of Failure: China.

A. Four Missions to China (635 - 1949 AD).

1. Nestorian I (635-906). Alopen, and T'ang dynasty Christianity.
2. Nestorian II, with a touch of Rome (1200-1368). Mongol dynasty Christians.
3. The Jesuits (1552-1773). Ricci, Schall and the Rites Controversy.
4. Protestant and Catholic Missions (1807-1949).
The Taip'ing Rebellion (Hung Hsiu-ch'uan), 1850-60.
The communist revolution (1949-76), to the death of Mao.

B. Some reasons for failure.

1. Dependence on the patronage of the central government.
2. Identification with minority groups in the empire.
3. Religious syncretism.
4. Dependence on foreign missionaries.
5. Dependence on control from abroad (the Vatican, foreign institutions).
6. Insufficient contextualization.

C. Three lessons in "balance" as a preliminary conclusion.

1. Christian mission fails when it allies itself too closely with political power; or unrealistically opposes it.
2. Christian mission fails when it adapts too much to non-Christian cultures and religions; or when it contextualizes too little into the national heritage.
3. Christian mission fails when it neglects to validate its spiritual message with social compassion and integrity (Outerbridge); or when it concentrates on a social program and message to the neglect of its transcendent, spiritual base.

II. The Lessons of Success: Korea.

A. The Growth of the Church (1884-1982)

1. The mission period (1884-1910).
2. The mission/church period (Japanese occupation, 1910-45)
3. The church period (1945-1982)

B. Some reasons for growth.

1. Bible-centered Christian education.
2. The Nevius Method: self-government, self-support, self-propagation.
3. The socio-political situation and identification with national hopes.

C. An attempt to correlate the three preliminary lessons of "China failure" to "Korea success".

III. The final lesson: A reminder that what passes for success is often failure, and vice versa. China is not "failure"; nor Korea "success".

Ventura
Jan. 1983

①
FAILURE

Yesterdays Lessons for Tomorrows Mission.

What the most ^{frequently} repeated quotation about history ^{is probably} ~~puts~~ ~~repeatedly~~ - Santayana's famous ~~remark~~ ^{remark}, "Those who do not remember the past are condemned to repeat it." ~~That~~ ^{Something} like it, ~~but put more positively~~ ^{though} was first said ~~more than~~ ^{more than} ~~3,000~~ ^{over} 3,000 years earlier by King Tutankhamon. It ~~and~~ makes a good jumping-off spot for a lecture on "Yesterday's Lessons for Tomorrows Mission," ^{because it puts the idea more positively.} In the "golden blaze" of the inner shrine of his ~~the Pharaoh's~~ ^{Tutankhamon's} sarcophagus, ~~he had inscribed the words~~ ^{he had} ~~inscribed the words~~ ^{ordered these words inscribed,} "I have seen yesterday; I know tomorrow."

Well, it's not quite true. ^{Yesterday never quite lets tomorrow, and} ~~The Bible~~ ^{The Bible} ~~reminds~~ ^{reminds} us that however much we ~~think~~ ^{think} we have learned from the past, we still ^{see both present and future through} ~~see through~~ a "glass darkly". ^{it is} ~~but it is~~ ^{nevertheless} ~~nevertheless~~ ^{true} that the more we learn from ^{past mistakes and past} ~~the~~ ^{successes and mistakes of the past,} the better prepared we will be for the future, so let us ~~so~~ ^{zero} in first on some of ~~the~~ ^{the} failures of the past in mission, and ^{then let us} ~~brighten~~ that gloomy ~~picture~~ ^{but} popular picture of missionary mistakes with a few reminders of some missionary successes, ~~and suggest that we can~~ learn from both.

I will deal with the subject in two parts. For purely personal reasons I have chosen China & Korea as my object lessons, ~~but~~ I left China, discouraged by what seemed to be failure and to this after 20 years in Korea I have left what people were everywhere calling

So first,

① China, - and the lessons of failure.

Then,

② Korea - and the lessons of success

"a miracle of success". Two completely opposite experiences. And since I can't claim credit for the success, don't blame me for the failure, either. But I heard from both sides.

But lest I leave you with the false impression that mission in China was all failure and Korea was all success, I must add a third point by way of conclusion -

③ In the world Christian mission, which is God's mission not ours, what may look like success ^{to us} is often failure, and what seems to be failure to us can surprise us by turning out to be success.

I begin with I. So first: China^{and} the lessons of Failure

~~We have been hearing a great deal lately about~~

A great deal of the news that comes to us about the church in China these days is excitingly encouraging. Representatives of the Three-Self Movement, and visitors who have seen the expansion of the House Church Movement ~~there~~ speak optimistically about "the challenge of reopening doors in China", and they are right.

But I wonder sometimes, not at all unreasonably, if the Lord may not be a little tired of hearing his people talk about opening doors in China. I can almost hear him saying, "How many times do I have to open the door? Why can't you keep it open?" Perhaps before we talk too smoothly about open doors in China we had better begin with a review of why and how the doors have closed again and again in the "Middle Kingdom", as China once called itself. It makes ^{for} a good review of the lessons of missionary failure.

Four times the door to China has been opened to the gospel, and four times it has been closed.

1. Nestorian I (635-906 AD). Alopen and Tang dynasty Christianity
2. Nestorian II (1200-1368 AD) Nestorian, Catholic and Mongol dynasty Christianity.
3. The Jesuits (1552-1773). Xaver, Ricci and the Rites Controversy.
4. The Coming of the Protestants (1807-1949).
 The Taiping rebellion (1850-60)
 The Boxer rebellion (1900)
 The Communist revolution (1949-1976 and the death of Mao).

Nestorian I (635-906 AD)

1. The first Christians to open the door to China were ~~the~~ Persian Nestorian missionaries, so far as we have any written record, ^{they} moving across Asia along the old Silk Road into the high mountain passes of Central Asia through cold so intense that trees snapped and exploded. In 635 AD the pioneer, Alopen, reached the Chinese capital at Chang'an, and the Tang emperor, the mightiest monarch ⁱⁿ the world of that period, welcomed him and invited him to translate his sacred books into Chinese in the imperial library. In at least 200 years the church prospered. There were monasteries, the Nestorian tablets reports, in every Chinese province. Then, somehow, ^{the Nestorians} ~~it~~ disappeared. We don't really know when the door closed - probably between 800 and 900 AD. All we know is that about 987 AD an Arab ~~and~~ Muslim, met a Christian monk in a Baghdad bazaar who had just come back from China. "What has happened to your people out there?" he asked, and the Nestorian said, "There are none left." That was the first closing of the door. The 10th century AD.

Nestorian II (1200-1368 AD).

2. 200 years later the door to China opened a second time.

The door opener was a most improbable agent of the providence of God. When ~~two~~ missionaries failed, ^{God seems to be able to} ~~use~~ use unbelievers to work His will. In this case he used Genghis Khan, who was no missionary. About 1200 AD, when ~~Genghis~~ ^{the great} Khan set out to conquer the world, he ~~needed~~ ^{wanted to force} a military alliance with the tribes of Central Asia, and to gain the support of one of them, he married his fourth son, Tuli, to a princess of the Kerait tribe. He probably didn't know, or didn't care, that thanks to the witness of Nestorian Christians, the Kerait had converted to ~~the~~ ^{faith.} Christian. The Kerait princess bore Genghis Khan a royal grandson, whose name is ~~famous~~ ^{familiar} history as the first Mongol emperor of China, Kublai Khan. Though no Christian himself - he rather favored Buddhism - for his mother's sake Kublai Khan opened once more the closed door of China to the gospel and brought the Christians back in. This time some daring Franciscan Catholics reached Peking at last with a more western brand of Christianity to add to the Nestorian Asian Xty that was already there.

This second attempt at Christian mission to China lasted about 200 years also, like the first. And like the first, it too ~~again Christianity lasted in China about 200 years, but when the Mongol dynasty, disappeared when the dynasty fell. The new Ming rulers of China conquered the Mongols, and slaughtered which Kublai had founded, fell in 1368 AD. Christians were slaughtered by thousands.~~
~~the new Ming dynasty~~ ~~emerged, and~~ again the door ^{were} closed.

4. The Protestants (1807-1949).

The fourth opening of the door to China was Protestant.

There were ~~not~~ persecuted Catholics struggling to keep their faith alive in
 (when the first Protestant missionary reached Canton in 1807,
 China, but the anti-Christian edicts were still in force. in 1807 when
 the first Protestant missionary reached Canton and the "great century" of
 Christian mission to China began. We all remember the names of missionaries
 like Robert Morrison, the pioneer, and we honor the memory of the martyrs
 of the Boxer rebellion, but a man and a movement most of us have
 forgotten probably came nearer to opening the door of China permanently
 to the Christian faith, ^{in the middle of "the great century of missions", the 19th -} than did any of the missionary heroes. He
 was Hung (or Hong) Hsu-chuan. [You can remember him as Brother Hong]
 like Ricci and the Jesuits ^{Hung} he tried to indigenize the gospel to the Chinese
 way of life, and he did it from the inside as a Chinese, not from the
 outside like the missionaries. But he failed. He failed because his
 movement turned political and anti-government, and was brutally
 suppressed. It is known as the Taiping Rebellion, and for a while
 between 1850 and 1860, thanks to Brother Hong, the number of ~~Christ~~
 those who called themselves Chinese Christians, which never before or since
 could claim to be more than 2 or 3 million, climbed in a few

to 30 million.

short spectacular years, Hong sincerely considered his revolution to be a justifiable protest against a massively corrupt and unjust regime. His understanding of the Christian faith was narrow and uninformed. It began with a vision, ~~like~~ as did the mission of many a ^{prophet of today's} third-world independent national churches ⁽¹⁹³⁷⁾. Hong when he was 24, Hong while ill felt he was called into the presence of God and told that he was a younger brother of Jesus, that he must destroy idols, and would one day be Emperor of China. He asked a Baptist missionary for more ~~more~~ instruction in the faith, and studied the Bible with him for 2 months. Then he left to begin his mission. He formed an army. ~~Officers~~ All soldiers had to memorize the 10 Commandments. A Taiping officer who failed to show up for worship on the Sabbath (which the Taipings observed on Saturday, like 7th Day Adventists) was given a thousand lashes. If he failed to come to Sabbath service the next Saturday, he was beheaded. Hong's army captured the southern capital Nanjing in 1853. In 1860 ~~he declared~~ as his armies marched triumphantly north toward Peking — he issued an edict opening China to foreign and visiting missionaries, Protestant and Catholic alike to join him and to travel anywhere in China to "root out idolatry and plant Christianity in its place." But the mission boards were reluctant. The Baptist Board told Issachar Roberts who had just taught Hong the Bible years before "Don't get involved in a civil war." He then asked for a Catholic instructor, and the priest refused. It would only endanger other Catholics, he said.

The Taiping Rebellion was finally defeated by a Christian British general, sent by Christian nations to help the non-Christian Qing dynasty prolong its life for another 60 years. Standard brand Christianity survived in China, even when another revolution ended the dynasty. It survived and prospered. In the 1920s & 1930s there were 8,000 ~~mission~~ Protestant missionaries in China, and it is reported that one out of every four Chinese in China's equivalent of a Who's Who in China in that period, was a Christian.

Then the door slammed shut. And I was caught in that slamming of the door. I was taken by the communists in 1948, just outside of Peking. ^{Yen-ming} By 1951 I was arrested, tried and sentenced to deportation. China was once more barred against Christian mission from the outside. And I left feeling I had failed.

Lessons

Surely there must be ^{some} important lessons to be learned in ^{all} this dismal record of past failures — four major attempts to open China to the Christian faith, a series of missions stretching over 1300 years — yet China is still, along with the world of the Hindu and the world of the Muslim, one of the three most massively impermeable population blocs ~~of~~ the face of the earth to Christian evangelism. But what lessons there may be in these failures is not so easily demonstrated.

It is usually said that there were three reasons for

the disappearance of the Nestorians in China:

- ① Dependence on the patronage of the central government
- ② Identification with minority groups in the empire, rather than with the majority.
- ③ Religious syncretism.
- ④ Dependence on foreign priests

But it is dangerous to generalize about that ~~early~~ ^{early} period. The sources are too fragmentary — one monument inscription, and only four other undoubted Tang dynasty documents (Sacki-p.). Besides, some of the reasons given for failure seem to pull in opposite directions, as does the basic data itself, particularly when we add further reasons given for the disappearance of Christianity

at the end of the ~~Ming~~ ^{Jesuit period:} ~~(or Yuan) dynasty:~~ —

- ~~① Dependence on the patronage of the central government.~~
- ② Dependence on foreign control (the Vatican).
- ③ Prohibition of contextualization.
- ④ Divisions within the Christian mission (Jesuits vs. Dominicans & the Papacy).

For example, the two Nestorian attempts to plant the church in China disappeared when the dynasties with which they had associated themselves fell - the Tang in the 10th c., the Ming in the 14th. The first Nestorians were embarrassingly servile. They abhorred icons, but placed a picture of the emperor prominently in the church they built in the Chinese capital. They even added an 11th commandment to the Decalogue to show their complete loyalty: Thou shalt not disobey the emperor (~~in effect~~ or under & that effect). And they failed. They disappeared with the dynasty they obeyed. The conclusion would seem to be, then, ^{that} Christian success depends on prophetic confrontation with unjust governments, not on ~~some~~ slavish conformity.

But the record is not quite that simple. The Jesuit mission in the 17th century managed to survive a change in dynasty not by any courageously prophetic anti-government protests, but by deftly transferring its loyal but precarious ~~loyalty~~ relationship to central authority from a falling dynasty (the Ming), to the incoming victors, the Ching dynasty. And to further complicate the matter of drawing lessons from the past, in the 19th century, the doctrinally Christian Taiping rebels, despite wide proletarian support and prophetically Christian condemnations of Ching dynasty injustices failed as completely as the less prophetic, pro-government Nestorians had failed a whole millennium before them.

The description of the message they preached, as engraved on the 8th century Nestorian monument is so full of Buddhist and Taoist phraseology that some denounce it as irreparably syncretized, "religion without the gospel", as one ^{19th c.} writer, missionary described it. ^{A later,} ^(example of the tension) ~~the classic~~ ~~conflict~~ ~~between~~ the demands of ~~the Christian~~ ~~clarity~~ and theological integrity on the one hand and the necessity of making the gospel understandable in ~~the~~ new cultural contexts, ^{on the other,} is the Rites Controversy in China. Were the Jesuits right, ^{or wrong} in adjusting to Chinese patterns? They were obviously on the right track in choosing Chinese dress, and in changing from Buddhist to Confucian dress when they discovered Buddhist priests were despised and Confucian scholars admired. ^{Or} Was the pope right in decreeing they had gone too far when they decided that the ~~ceremonial~~ ^{ceremonial} reverence of Confucius and ^{the} ancestors was not religious worship but ^{was simply a pleasure of civil rites in which} ~~was~~ ~~not~~ ~~religious~~ ~~worship~~ but ~~a~~ ~~sort~~ ~~of~~ ~~ritual~~ ~~in~~ ~~which~~ ~~Christians~~ ~~could~~ ~~engage~~ ~~without~~ ~~compromise~~? ^{The question is still being argued.} ~~Philosophers~~ ~~and~~ ~~missionaries~~ ~~are~~ ~~still~~ ~~arguing~~ ~~over~~ ~~that~~ ~~question~~ ~~they~~ ~~could~~ ~~agree~~ ~~that~~ ^{given the time and circumstances} ~~perhaps~~ ~~the~~ ~~Jesuits~~ ~~went~~ ~~too~~ ~~far~~ ~~but~~ ~~their~~ ~~opponents~~ ~~in~~ ~~their~~ ~~tolerance~~, ~~and~~ ~~their~~ ~~opponents~~, ^{that} ^{certainly} ~~went~~ ~~too~~ ~~far~~ ~~in~~ ~~their~~ ~~intolerance~~, ~~and~~ ~~the~~ ~~pope's~~ ~~At~~ ~~any~~ ~~rate~~, ~~the~~ ~~pope's~~ ~~decree~~ ~~was~~ ~~at~~ ~~any~~ ~~rate~~ ~~a~~ ~~missiological~~ ~~disaster~~. ~~It~~ ~~undoubtedly~~ ~~stamped~~ ~~Christianity~~ ~~as~~ ~~alien~~, ~~and~~ ~~so~~ ~~opposed~~ ~~both~~ ~~to~~ ~~the~~ ~~nation's~~ ~~heart~~ ~~and~~ ~~to~~ ~~its~~ ~~god~~. ~~Do~~ ~~not~~ ~~simply~~ ~~retract~~ ~~it~~. So once again, the second lesson should probably be another plea for balance. The Christian mission fails when it adapts too much to non-Christian cultures and religions; or when it contextualizes too little into the national heart.

Samuel H. Moffett

The Westerners, 1880-1910 (Chap 2 in *First Encounters - Korea 1880-90*) *Semul. Daejin's Eye, 1982.*
pp. 32-34).

The first westerners to reach the unknown and forbidden land of Korea were traders, sailors, diplomats and missionaries. And first of all was the missionary. Gregory de Cespedes, a Portuguese Jesuit, landed at the tip of the peninsula in the bitter winter of 1593. He worked there for a few months as chaplain for the invading Japanese troops of Hideyoshi but in that role his opportunities for meaningful contact with any Koreans were nil.

He was not the first European to see Korea, however. That honor belongs to the merchant-sailor Captain-Major Domingo Monteiro a few years earlier, in 1577. On the long trading voyage from Lisbon to Japan his Portuguese carrack barely escaped shipwreck off Cheju-d0 (Quelpart Island). Peering through the storm at "the wild coast of Korea" he gave thanks for his deliverance and proceeded on to his destination.

Not for another three centuries, ^{not until} in the 1880s, did Korea begin to open its closed coasts to westerners. It is true that French priests intermittently began to penetrate the barriers, beginning in 1836, but they did so only at peril and often at cost of their lives. In fact when the first Protestant missionary, Dr. Horace Allen, M.D., arrived in 1884 he was allowed to stay only because he managed to attach himself to the American legation as its physician, and he observed that the French priests in the capital were still disguising themselves as mourners with covered faces whenever they ventured into the streets by day.

The aristocrats of the ^{tiny} ~~western~~ ^{we} western community in Korea in those early days were the diplomats, men like the first American Minister, General Foote. Gray-haired and imposing, he bore his military title with honor though it had been won not too heroically by service in the Civil War as military attache to the governor of the unthreatened state of California. As the first western diplomat ~~to~~ accredited to the Korean court he arrived soon after the signing of the Korean-American treaty of 1882.

Mrs. Foote, who came with him, was the first western woman Korea had ever seen, and Queen Min was so curious to know what she looked like that before too many weeks had passed ~~that~~ she sent her own royal

sedan chair with bearers to carry the foreign woman to the palace for a courteous inspection and conversation.

Eccentric but also imposing was Paul Georg von Moellendorff, a Prussian in the employ of the Chinese empire who had been recommended by the Viceroy Li Hung Chang to the Korean king as an adviser on foreign relations and customs administration. His mission, as the Chinese conceived it, was two-fold: to counter the threat of Japanese political ambitions in Korea on the one hand, and of western economic dominance on the other. One of the sights of Seoul was the burly Moellendorff sauntering down the street with his entourage, his hair carefully done up in a Korean top-knot surmounted by the traditional Korean horse-hair hat. Every inch of him, he hoped, had the air of a proper Korean marquis, which was the title bestowed upon him by the King.

More quietly authentic was Walter Hillier (later Sir Walter) who distinguished himself in the 1890s first as Consul-General and then as the first British Minister to Korea. But among the most effective early diplomats were two young assistants, W. G. Aston at the British Legation, ^{a linguist} ~~who had been~~ well trained in Far Eastern affairs and culture, and Ensign George Foulk, U.S. Naval attache and for a while acting charge d'affaires, who was greatly trusted by King Kojong. Foulk was a sensitive and sympathetic observer of the Korean scene. He had studied Chinese and spoke Japanese. The young reformers of the 1884 emeute confided in him, and though he was careful to avoid any direct involvement, his sympathy with their hopes for the modernization of the troubled nation may well have cut short his career in Korea.

In 1884 the ^{entire} residential American community in Seoul numbered eight, of whom five (including Mrs. Foote) were with the American legation, two were missionaries (Dr. and Mrs. Allen), and one was a businessman, W.D. Townsend.

By 1890 the number of Americans had been augmented by the arrival of the first wave of Protestant missionaries direct from the United States. (The Allens had come by way of China). Still there were not more than about 60 westerners in the capital, of whom perhaps twenty were missionaries. And foreign residence in Korea outside the treaty ports of Seoul and Pusan was still forbidden.

The pioneer Protestants, after Allen the doctor, were Horace G. Underwood and Henry G. Appenzeller, both clergymen and both blessed with a healthy combination of zeal for education and enthusiasm for evangelism. The little schools they founded were to become famous; and Underwood's brother John is said to have remarked, "I stayed home to make typewriters; my brother Horace went to Korea to make Christians." The newest arrival in early 1890 was Samuel A. Moffett who soon chafed at the restrictions that prohibited residence in the interior and cooped him up in the capital. His first attempt to move north and settle in the ancient city of Py~~o~~ngyang left him dazed and bleeding in the street from a stoning by an angry mob.

Memories of the bloody 19th century persecutions were still vivid. Only twenty-four years earlier, in 1866, a violent persecution launched by the Taewon-gun, the Prince Regent, had swept two thousand or more Catholics to their death. Twelve of the first twenty-six western missionaries who dared to enter Korea had been martyred, all but one of them Catholic. But the times were beginning to change. In 1893 Moffett was finally able to establish permanent residence in the interior. And in the late 1890s Bishop Mutel, dean of the Catholic missionary community, was actually able to baptize the wife of the great persecutor, the Taewon-gun, though he had to smuggle himself into the palace at dead of night to do so.

In those days a good proportion of all the western foreigners in Korea were quartered in Seoul's Chongdong area inside the West Gate around the American, British and Russian legations. The center of social life was the tennis court which as usual appeared as soon as westerners surfaced in any numbers anywhere in Asia. "Why don't they let their servants hit the balls?" growled one immaculate Korean yangban (noble), as he incredulously watched the foreigners running back and forth in the hot sun.

Nearby was Miss Sontag's Hotel, another social oasis for westerners far from home. Her French cooking was the best in Seoul. Her German efficiency and motherly compassion (she was over 60) endeared her to the Royal family when it was exiled to the Russian legation after the murder of Queen Min. So ~~for royalty~~ she became an unofficial adviser ^{to the royal court} on western protocol, and for ordinary foreigners

she was a tireless hostess, tour-guide and surrogate mother.

Elsewhere in Korea living conditions for foreigners could be rather grim. Dr. Allen's first night in "Harry's Hotel" in Chemulpo (Inchon) was a taste of difficulties to come. The one-story thatched-roof building boasted only a bar and a billiard room separated by a sheet. At night guests slept on the billiard table and the sheet was taken down to cover them. In the morning the billiard table became a breakfast table, and the sheet now turned into a tablecloth.

All in all, it was a rather strange and varied little western enclave, "those foreigners stranded in the Korean kingdom", as the urbane British writer Henry Savage-Landor patronizingly described them on his visit to Seoul in 1890. "If you take them separately, they are rather nice people, though, of course at least a dozen years behind the time as compared with the rest of the world; taken as a community, however, they are enough to drive you crazy."

The missionaries were a distinct and somewhat equivocal segment of that community. By 1894 there were about 118 westerners in Korea, of whom 14 were in diplomatic service, 69 were mostly in business, and about 35 were missionaries. Divisions were sometimes sharp. To many, the missionaries were fanatics, and in the case of one otherwise worthy soul they were partly right. "Old Fireblower", as he was called by his fellow missionaries, had the lamentable habit of rushing into Buddhist temples and opping off the heads of the statues, or trying to.

On the other hand some of the earliest criticism of the missionaries was that they were not religious enough. They became involved in such worldly concerns as efforts to raise Korea's standard of living. Underwood brought in kerosene and agricultural implements, for example. Moffett organized a timber concession on the Yalu. Swallen and Adams introduced Korea's sweet apple trees. To commercial traders this was unsought for competition and all the more difficult to contend with because the motive was not profit so much as to teach the Korean converts how to survive the shattering impact of the technologies and economies of the west.

To others, like the indefatigable Victorian explorer, Isabella Bird Bishop, missionaries were worthy of all respect for bringing the best of the west to the east. Exploring Korea in 1894 she wrote admiringly of

three women of the Australian Presbyterian women whom she visited in Pusan. "Except that (their) compound was clean, it was in no way distinguishable from any other, being surrounded by ~~low~~ levels. In one of these, exposed to the full force of the southern sun, these ladies were living. The mud walls were concealed with paper, and photographs and other knickknacks conferred a look of refinement. But not only were the rooms so low that one of the ladies could not stand upright in them, but privacy was impossible..so that even dressing was a spectacle for the curious... (Yet) all the neighbors were friendly and rude remarks in the streets had already ceased. Without any fuss or blowing of trumpets (these missionary ladies) had gained general confidence and good will." Mrs. Bishop does not say so, but it seems likely that one of those three modest ~~ladies~~ was Miss Menzies, aunt of Sir Robert Menzies, later Prime Minister of Australia.

Mrs. Bishop, Homer B. Hulbert and especially Dr. James S. Gale, the Canadian missionary who was, in the words of Dr. William Baird, "half Scotch, half Dutch, half French, yet completely English and somewhat 'bohemian'", were the writers of the period who best captured the color and spirit of those critical decades in Korea when east and west, newly met, were feeling each other out, half afraid, half eager, in the turbulent confines of the small peninsula.

It is quite true that the foreigners were at times critical and unsensitive to the strengths and beauties of a civilization far older than their own. In this they were no more than reflecting the general temper of the great age of discovery and western colonialism, and age which only in their own time was beginning to come to a close. Nevertheless, for every westerner who spoke contemptuously or patronizingly of "lazy Koreans" or "dirty villagers", there were others who genuinely loved the 'friendly, gentle people', admired their patience and uncomplaining industry, and who quoted with appreciation the Koreans' own description of their country as "the queen of ten thousand peaks, ten thousand islands and ten thousand waterfalls."

One charming vignette of how the surprises and frictions of the clash of cultures could melt into mutual appreciation is the account of the ice-skating party in the winter of 1887. Queen Min had heard that the foreigners had a strange, almost magical art of walking on ice. They had shoes, she had been told, which permitted them, it seemed, to sail on the

ice as boats sail on water. Curious, she asked her missionary physician, Miss Ellers, to bring a group to demonstrate the art at the palace. So one cold winter day a mixed group of missionaries, diplomats and businessmen-- Germans, Canadians, Americans and British--trooped to the lotus pond at the Kyungbok Palace. There, while the king watched from the pillared pavilion in the center of the pond and the queen peered out from behind a screen, the foreigners glided and whirled until snow began to fall and they were invited in for a hot specially prepared western dinner at the palace.

The western presence in those early years need not be overstated. Western trade in Korea never developed beyond a peripheral pattern. Western diplomacy was soon crippled, first by the Sino-Japanese war of 1904-05, and then almost terminally by the Japanese victory over Russia in 1904-05. ~~Then~~ For a time even the remarkable success of the missionaries was checked by Japanese suspicions and restrictions.

But the influence of that small western presence was all out of proportion to its numerical strength and should not go unremembered. Just to list a few of the names reads like a roll of honor in the history of the modernizing of Korea. There was Ensign Foulk who conducted the first official tour of Korean envoys to the west, taking them as far as Washington, D.C.; and the determined Methodist, Mrs. Mary F. Scranton who started a girls' school against all odds and struck a blow for the emancipation of women in stiff, Confucian Korea. There were western businessmen, like W.D. Townsend and his superior, James R. Morse, who gave Korea its first railroad; and the French engineer, _____, who pioneered new mining techniques for an industry which not many years later was to bring to Korea and engineer who rose higher, named Herbert Hoover.

The military were there. The American general, William Dye, opened the first western-oriented military training school, to shore up the security of a small country ^hthreatened by giant neighbors; and a Russian colonel, named Potiala, drilled the palace guard; while missionaries, both Catholic and Protestant laid the foundations for the fastest growing Christian churches in Asia. A German, von Moellendorff, and a Britisher, Harry Davidson, not only modernized the country's Customs Office (the only Korean government institution staffed entirely by foreigners), but Moellendorff also planned the

reform of its coinage, and Davidson taught the technologies of western-style large building construction, directing the modernization of the Duksoo Palace.

Some of the primary agents of change in this period of rapid transition were the missionaries like the kinetic Dr. Horace Allen, M.D., who doubled as a diplomat, and who, in one way or another had a hand in bringing Korea her first modern medical hospital, her first electric streetcars, her first waterworks, her first city lighting and her first modern mine. His fellow missionary physicians, Heron, Wiles, Landis, Scranton and Avison, all contributed to a radical revolution in medicine in Korea, and especially the early women doctors, Lillias, Horton Underwood, Alice Fish Moffett and Rosetta Sherwood Hall, together with the nurses of the Sisters of St. Peter (Anglican), whose access to Korea's cloistered women opened doors otherwise sealed to foreigners. A parallel revolution, in education, transformed the old Confucian ways yet more radically with the introduction of western ideas and methods. This too was led by missionaries--Appenzeller, Underwood, Baird, Moffett, Mrs. Scranton--and not only through their schools but also through the literature and translations of Gale and Reynolds, and the books of the Methodist Mission's Tri-Lingual Press.

The first westerner to die in Korea in these years was Allen's successor at the Royal Hospital, Dr. Bohn Heron. His death in 1890 posed an unanticipated problem. He had to be buried, of course, but where? No burials for anyone, not even royalty, could be permitted inside the city walls, and foreigners at that time were not allowed to own land outside the walls. There was no legal way to bury a foreigner. Through the U.S. Minister a request was made for the purchase of a suitable spot outside the walls. Delays followed with no official response. At last the Legation let it be quietly be made known that for obvious reasons something had to be done and that the missionaries might have to bury the deceased inside the mission compound. Almost immediately a beautiful spot outside the West Gate overlooking the river was made available. After the funeral, Moffett wrote, "We now have a new interest in the land of Korea. The first foreign grave here is that of a missionary who gave his life for the Korean people."

Samuel Hugh Moffett

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MIDDELS, MICHAEL CORNELIS WILHEM, elec. eng., b. Zlaté Nečhane, April 8, 1935, s. Cornelis Mannus and Geune Johanna (Stijp) M., Elec. Eng., Tech. U. Eindhoven, 1968, m. Dircette Loei, Dec. 12, 1970, children—Bened, Diederik. Dept. head, then research mgr. renewable energy resources, and energy conservation. Central Research Inst. of Electricity Supply Co., Arnhem, 1968-79, owner, dir. Eco-Energy Engng. B.V., Arnhem, 1979. cons. in field. Served with Royal Dutch Navy, 1962-64. (Theat. Club ICT. Author numerous papers in field. Home 21 Busboschstraat Arnhem 6813 KB Netherlands. Office Dept. of Energy Research, 1981-82.

Who's Who in the World
5th edition, 1982-1983
(Chicago: Marquis)

MIDDETT, SAMUEL HUGH, clergyman, b. Pyungnam, Korea, Apr. 7, 1916, s. Samuel Austin and Lucia Hester (Fish) M., A.B., Wheaton (Ill.) Coll., 1938, Th.B., Princeton Theol. Sem., 1942, Ph.D., Yale U., 1945, Litt.D. (hon.), Yonsei U., 1981, m. Elizabeth Barwell Tarrant, July 30, 1947 (dec. 1955), m. 2d, Eileen Elwert, Sept. 15, 1956. Ordained minister Presby. Ch., 1943, dir. youth work Presby. Bd. Missouri, 1945-46, missionary, China, 1947-51, vis. lect. Princeton Theol. Sem., 1953-55, prof. economics and mission, 1981. missionary to Korea, 1955-81, prof. theol. history Presby. Theol. Sem. Seoul, 1960-81, dean grad. sch., 1966-70, asst. pres., 1970. Du. Asian Center for Theol. Studies and Mission, 1974-81, mem. faculty Yenching U., Peking, 1948-49, Nanking Theol. Sem., 1949-50, prin. Kyung An Higher Bible Sch., 1957-59, mem. U.S. Ednl. Comm. Korea 1966-67, vis. scholar Cambridge U., 1970-71, 76-77. B.A. Asia Yonsei U., Seoul, Ssangwon U., Seoul, Whangjin Coll., Spokane. chmn. theol. consultation World Alliance of Reformed Ch., Nanbu, 1970. Deputed Orator in Civil Serv., Pusan, rural (Republic of Korea), Research fellow East Asia Inst. Columbia U., 1971. writing fellow Inst. Advanced Christian Studies, 1974. Myon. Am. Soc. Missiology, Royal Asiatic Soc. (pres. Korean by 1968), Presby. Hist. Soc., Korean Christian Lit. Soc. (dir.) Ratanan. Author. Where's the Sun, 1954. The Christians of Korea, 1962. Joy in an Anxious Age, 1966, The Biblical Background of Evangelism, 1968. Asia and Missions, 1976, contrib. articles to prof. papers. Home 31 Alexander St. Princeton NJ 08540.

MOGABGAB, WILLIAM JOSEPH, physician, educator, b. Duran, Okla., Nov. 2, 1921, s. Ance and Maude (Jasper) M., B.S., Tulane U., 1942, A.D., 1944, in Joy Roddy, Dec. 24, 1948, children—Robert (J.C.), Ann, Kay, Edward R., Jean, Robert M. Beryman, William J.M. Beryman. Tulane Charity Hosp. La., New Orleans, 1944-48, resident, 1948-49, as physician, 1949-51, sr. as physician, 1971-75, cons., 1976. mem. faculty Tulane U. Med. Sch., 1948. prof. med. nec. 1962. vis. investigator, asst. physician Hosp. Rockefeller Inst. Med. Research, N.Y.C., 1951-52, chief infectious disease VA

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Two "Responsible Energy Sabbath" resource packets together with a guide for their use are available from the National Council of Churches for \$6 per packet. Order from: Chris Cowap, Director, Economic and Social Justice, NCC Division of Church and Society, 572 Interchurch Center, 475 Riverside Drive, New York, NY 10115. Make your check payable to NCC Division of Church and Society. Ask for the Conservation and Renewables packet; the Public Policy, Protection of the Vulnerable and Community Mobilization packet; and the use guide.

CHRISTIANS MINISTER TO HUMAN NEEDS IN POLAND

Shortly before Christmas an emergency relief shipment of food and clothing arrived in Poland -- a gift from American Christians to 500,000 children and 700,000 elderly and disabled who face a desperate winter.

The packages contained 20,000 blankets, quilts, overcoats, and other heavy winter clothes, canned meats, and dried fruits -- \$324,000 worth of survival supplies for small children and old people, those who suffer most.

Also, 200,000 disposable syringes and needles were air-lifted in November to help curb an outbreak of hepatitis.

In Poland, 1½ million people are in serious need of food and clothing, and their numbers are increasing. The government instituted a rationing program, but it doesn't guarantee that food and other essential supplies will be available.

World Relief, Emergency and Resettlement Services contributed \$30,000, through Church World Service, to this ecumenical work to meet the human needs of the distressed Polish people. Our ministry in Poland is an expression of the unity of Christ which transcends political boundaries. One Great Hour of Sharing supports this World Relief effort.

ECUMENICAL EMPHASIS PLANNED FOR PRE-ASSEMBLY CONFERENCE

Plans are well underway for the Pre-Assembly Conference on Mission held annually since 1979 during the 24-hour period prior to the opening of the General Assembly. The 1982 Pre-Assembly Conference, in Hartford, Connecticut, June 21-22, will center on global awareness of issues of worldwide significance to the church.

The theme is "Signs of the Kingdom"; the emphasis is ecumenical. Bible study leader Gwen Cashmore was a missionary in Uganda for the Church of England. She now serves in the World Council of Churches' Department of World Mission and Evangelism.

Pre-Assembly Conference brochures may be obtained free from 1115 Interchurch Center, 475 Riverside Drive, New York, NY 10115.

VETERAN MISSIONARY STRESSES CARE AND CHRIST

"Is your main concern converting (Koreans) to Christianity or giving them medical aid, food, clothing, and love?" asked a young member of a communicants' class of Sam Moffett, who retired last September after 34 years of missionary work in China and Korea. Here is his response:

"Dear Lisa: Real love for people does involve us in their need for food, clothing, and medical care. Christians must get out where the hurts and hungers are and be counted among those who bring relief from poverty, hunger, injustice, illness, ignorance, and other symptoms of a sick world.

"All people of good will should work to lift burdens of this kind wherever they are. But that isn't enough. Only Christians have an answer to the greatest need of all. There is a deep vacuum in every human heart which only Christ can fill. So, it is our constant prayer and purpose to introduce people to him in an effective way; but not in an offensive way."

Jan 1982

QUICKLY:

Evangelism Enabler needed for Evangelism and New Church Development in Chile. Requirements are: Ordination in the Presbyterian/Reformed Church; experience in rural church development; ability to function in a rural setting; fluency in Spanish, preferably Hispanic. Write the Professional Recruitment Office, Vocation Agency, 406 Interchurch Center, 475 Riverside Drive, New York, NY 10115, for additional information about the position....

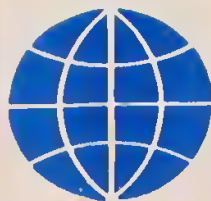
There's still time to order materials for your congregation for Criminal Justice Sunday, February 14. Criminal Justice Sunday bulletin inserts are \$3.95 per hundred. They may be ordered from Presbyterian Distribution Service, 935 Interchurch Center, 475 Riverside Drive, New York, NY 10115. Check the mission resource packet your church received in August for program suggestions and a complete listing of the materials available for use in connection with the criminal justice emphasis....

Highlights of the "Celebrate: Women In Ministry" conference, held in Syracuse, NY, last October, will be telecast January 31 at 9 a.m. Eastern time via Satellite Program Network to cable systems in 900 communities throughout the country. Presbyterians are encouraged to videotape this program for subsequent use. However, if the program is not available in your area, a VHS or BETAMAX 11 format tape is available for purchase. To save billing procedures, enclose a check for \$37.50 to Media Programming Department, 1940 Interchurch Center, 475 Riverside Drive, New York, NY 10115. For an outline of the contents of this tape, send a stamped, addressed envelope to the same address....

The second volume of Peacemaking: An Alternative of Grace, a collection of sermons preached by Presbyterians, will be published by the Peacemaking Project in the Spring of 1982. Send your peacemaking sermons for consideration by March 15 to The Peacemaking Project, 1101 Interchurch Center, 475 Riverside Drive, New York, NY 10115. Copies of the first volume of peacemaking sermons are available from Presbyterian Distribution Service, 935 Interchurch Center, 475 Riverside Drive, New York, NY 10115 at a cost of \$1 per copy. Please place the item number (919-01-705) on your order....

The January 1982 issue of Vanguard, a publication for church officers, contains articles on planning an officers' retreat and ways to use local media for church announcements. Vanguard is published five times a year for both the United Presbyterian Church and the Presbyterian Church, U.S., by the Program Agency's Publications Unit. The yearly subscription price is \$7 for a minimum of five copies to one address, from Vanguard, P.O. Box 868, William Penn Annex, Philadelphia, PA 19105. Individual copies also available from that address, \$1.40 for five copies....

A report on Mexican migration commended for study by the 193rd General Assembly of the United Presbyterian Church and the 121st General Assembly of the Presbyterian Church in the United States is now available. Copies of "Mexican Migration to the United States: Challenge to Christian Witness and National Polity" are available for \$1 each from the Advisory Council on Church and Society, 1020 Interchurch Center, 475 Riverside Drive, New York, NY 10115 or the Office of Racial Justice and Reconciliation, Division of Corporate and Social Mission, 341 Ponce de Leon Avenue, N.E., Atlanta, GA 30365. A Spanish version of the report also is available from the same two locations at the same price per copy. Churches in the Synod of Southern California, the Synod of the Southwest, and in the State of Texas will be mailed a copy at no cost....



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MONTANA CHURCH MEMBERS PRACTICE GOOD ENERGY STEWARDSHIP

When the session of First Presbyterian Church, Conrad, Mont., decided that something needed to be done about soaring fuel costs, the creativity began.

An article in The Rocky Mountain Presbyterian reports that one of the first actions these Presbyterians in the blizzard-swept plains of eastern Montana took was to make window covers out of cardboard boxes for the north-facing windows of the church school wing.

Montana law requires that utility companies must, if requested, make an energy audit for a customer. That audit, using data on cubic feet, amount of insulation, window area and such factors, provided the information that First Church used to attack its problem areas. Because windows were found to be the principal sources of heat loss, the experiment in the church school was undertaken. Church school children covered the cardboard with their own designs and reminders that "God Loves You."

The Rev. Paul Cousins, pastor, said that neither teachers nor students complained about not being able to see the view through the blocked windows.

The church purchased commercial roll-down insulating blinds for use in the office and the pastor's study. Shutters were made for the eight large gothic-topped windows in the sanctuary. These are constructed of insulation board on wood frames. They remain fitted in place in the

window openings during cold weather, but are removed for worship services. More efficient shutters to fit on the walls around the windows are planned.

Last winter's fuel bills show an estimated 20 percent savings over the previous years' costs. Volunteer labor also helps to keep the costs down.

Here are some ideas from First Church: Can they help you save energy dollars for mission?

- + A large five-speed fan costing \$170 was installed high up in the sanctuary ceiling. It permits the room to be heated in a short time and be comfortable during services. On a minus 20 degree day, the room can be brought up to 68 degrees in an hour.
- + A light fixture with a 60-watt lamp is used by the organist for practice rather than the 3,000 watts needed to light the entire front of the sanctuary.
- + Doors on stairways to the balcony and basement are kept closed, creating an insulating air lock around part of the sanctuary.
- + The water heater in the boiler room was wrapped with insulation at a cost of \$6.
- + The church is open and heated for meetings just two nights a week.

Paul Cousins is quick to point out that energy conservation solutions that work in one church don't necessarily solve problems in another. He and the session and members of Conrad church are constantly on the lookout for new ideas.

(See page after insert.)

COUPLE'S CAREER SPANS INNER CITY AND WIDE OPEN SPACES

Arthur and Dorothy Stevenson have served the church a long time. Art's first pastorate was in the inner city of Detroit. That was in 1949. From there the couple moved to Chicago where Art supervised the presbytery's inner city churches and neighborhood houses. Then Art was called to New York City where he was director of urban work in the former Board of National Missions. A six-year stint as director of urban work in the Philadelphia area preceded his call in 1971 to be the executive of Elizabeth Presbytery, NJ. A school librarian and media specialist, Dorothy has been active in her local church, most recently as an elder in the Presbyterian Church at New Providence, NJ.

Last fall Art took early retirement from his presbytery job because of health limitations, but the Stevensons did not wish to end their service to the church; instead they looked for a new opportunity to serve -- and they found one.

A call to the Volunteers in Mission office in New York City started them on a journey westward which ended last month in Albuquerque, New Mexico. They have joined the staff of Menaul School as Volunteers in Mission. Dorothy is the new director of the Menaul Historical Library of the Southwest. Art is assisting the president of Menaul, James Wormley, in various ways.

Dorothy and Art see their new venture as a way to continue their keen interest in mission. "We are grateful for the opportunity to share our experience and training and to join a staff and community of dedicated Christians, many of whom are also Volunteers in Mission," they said.

From the Volunteers in Mission office, Jean Anne Swope, associate for US volunteers, has this comment: "We are thrilled that a presbytery executive and spouse have chosen to make a commitment to the mission of the church through the Volunteers in Mission program. We hope they will set a precedent that other executives and their families will follow in the future. Menaul School is blessed to receive both of them as Volunteers in Mission."

Menaul School provides a high school education for multicultural youth in a work-study program. It receives financial assistance from the Christmas Offering.

SEMINARY ENROLLMENT REACHES RECORD HIGH

Higher numbers of women, minorities, and internationals account for the record 3,310 students presently enrolled in the seven United Presbyterian seminaries, according to a report from John Galbreath, executive director of the Council of Theological Seminaries.

Enrollment of women for ordination (Master of Divinity candidates) has increased by one-third in the last five years (287 in 1976; 439 in 1981), while male enrollment has decreased slightly (893 in 1976; 863 in 1981). U.S. racial ethnic students and international students number 48 more than in 1976.

In addition, the Doctor of Ministry program continues to have more enrollees than the Master of Divinity (1,478 vs. 1,302). "What had once been considered to be a temporary phenomenon is becoming normative among clergy," said Galbreath. "Most students in the Doctor of Ministry program are part-time, taking from three to five years to fulfill a program that is done largely by extension."

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- 12 Should We Tell You?** Missionary Martha Huntley, eyewitness to terror and outrage, reminds us of our Christian responsibility in the world.
- 16 How Can We Love One Another?** The answer, says Morton Kelsey, is being able to love and give understanding without any strings attached.
- 20 Divorce: Forgivable in Clergy?** Some ministers feel the church regards their divorce as the unpardonable sin. By Richard Lyon Morgan.
- 24 No Divorce Is Private.** Lois Kingsley, who's been there, says grandparents and grandchildren get scuffed up when spouses split.
- 26 Which Way Is Home?** Leslie Williams knows firsthand the feeling of homelessness that can hit teenagers when parents divorce.
- 30 The Meaning of the Cross** comes most clear when it's related directly to everyday living. By Professor Charles B. Cousar of Columbia Seminary.
- 34 We're in a Mean Streak** and British Foreign Service expert A.R.K. Mackenzie says the church ought to do something about it.
- 44 One Answer to Hunger:** Orange Presbytery chose a mission project in Mbujiayi, Zaire, as a way to reach out. By Dorothy R. Temple.
- 46 A New Day at Montreat.** A spirit of hope, healthy program directions and climbing attendance statistics seem to Merri Alexander like the dawn.

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The man was visibly angry. "I don't think you should mention foreign policy in a missionary presentation. Politics has nothing to do with mission work! Just look, you've influenced all these people," he said, sweeping his arm in a wide arc toward the crowded Sunday school classroom.

"Oh, Mister, I sure hope so!" I thought. But the echo of the man's anger has been ringing in my ears.

Then I heard another echo, in the words of a Maryknoll nun whose four missionary friends had been tortured, raped and murdered in El Salvador. "When you go abroad and see your own government contributing not only to the oppression of the people, but to the blood and slaughter, it is a terrible shock and you want to cry out. You come back and tell people how it is and find many of them don't want to hear about it. That to me was culture shock."

Those of us who have served as Presbyterian missionaries in troubled places certainly can relate to what our Catholic sister had experienced. In my own case, I had no particular desire to talk politics. I wanted to talk about justice and truth, words which have taken on soul-deep meaning for me these past two years. I wanted to share how our missionary work of 16 years in Korea had taken a radical turn, to explain that my husband, Betts, and I had not so much "become involved in human rights" as we had been trapped in a situation of human wrong.

President Chung Hee Park, who might have been described as a benevolent military dictator, had been assassinated Oct. 26, 1979. After the initial shock of finding out they could carry on without their strongman, the people of Korea had resumed ordinary living, freed from some of the harsher restrictions that had been imposed by Park's 1972 Yushin Constitution. We think back and remember the early months of 1980 as a springtime of hope for Korea.

We lived in Kwangju, Korea, a southwestern town of 800,000 people, with two large universities and several good hospitals. We always have felt at home there, partly because it reminds us of our hometown Charlotte, N.C. (which novelist James Baldwin described as "a nice town, if you like towns"). We do like towns, and we like Kwangju. Through my work as adviser to the English newspaper at Chunnam National University, which has more than 10,000 students, and through our English and Bible and seminary classes, we have had close ties with the students of Kwangju. In the spring of 1980 they were euphoric.

For the first time in eight years they were allowed to have class discussions

and to elect student officers; club activities were reinstated, censorship was relaxed, campus autonomy was promised, students and professors who had been imprisoned for years returned to the campus as heroes. There was a renaissance of creativity as students poured out long-pent-up feelings and newborn hopes by writing poetry, drama, songs and speeches. They were not radical, they were responsible. And they thought it

seemed to approve the students' agenda and their methods. There was no disruption of ordinary living other than the rerouting of traffic around throngs of students marching in the streets.

At midnight on May 17, martial law was extended over the nation and all universities and colleges were closed. A specially trained elite corps of paratroopers called the Black Berets was sent to Kwangju with orders to forcibly put

Should We Tell You About This?

Sometimes, church folks just don't want to hear the truth about the need for the gospel.

By Martha Huntley



RELIGIOUS NEWS SERVICE PHOTOS

was going to last.

In mid-May of 1980 the students of Kwangju, like those all over Korea, began to express their political opinions in the streets. In marches and rallies, they called for the release of dissident leader Dae Jung Kim (a Catholic who had run against President Park in an election and had been imprisoned most of the time since) and urged early elections and political reform. In Kwangju, most peo-

ple seemed to approve the students' agenda and their methods. This we learned later from three of the officers, Christians who gave their personal testimonies at a Kwangju American Air Force chapel.

In the days that followed, citizens of Kwangju were assaulted on the streets simply for being there. A 30-year-old housewife friend of ours was knocked down and beaten to the extent that she required stitches in her scalp and was



Left: Church members were among the demonstrators opposing repressive government policies but their protests were met with increased controls and the arrest of church leaders. Above: Students encountered vicious government reprisal. Government leaders claimed the students were part of a "Communist uprising."

incoherent for several months. A young businessman was pulled from a city bus and kicked so badly about the head that he lost an eye. Army trucks would roar into a neighborhood and young people would be pulled from their homes, stripped to their underwear and beaten—all of this on main streets and in full view—thrown into the trucks and carried off.

Instead of a student riot which had been the expected result of these provocations, the entire population of Kwangju rose up and fought back. In an effort to clear the streets, the military began firing on the people from helicopters and from the sidewalks.

The bullets, fired from M-16 rifles, were the kind that explode on contact—a violation of the Geneva Convention.

My husband and I were at Kwangu Christian Hospital the afternoon of May 22 at 3 p.m. when this first happened. In two hours our hospital alone received 99 wounded and 14 dead. Among the wounded were a 9-year-old boy who was shot in the legs. Our first dead was a middle-school girl; the second was a commercial high school girl who had donated blood at the hospital 15 minutes earlier and was shot by the troops as she was being returned home in a student vehicle. We received five patients with spinal cord injuries, many of whom will never walk again. One was 13 years old. We had other patients who lost eyes, limbs and their minds.

When the military retook the city of Kwangju after 10 days of fighting, the funerals began. I went to 24 in one day. They were burying bodies in batches of 20 to 30 every few hours for several days. Also, the arrests—thousands of

persons were imprisoned. One minister friend went to prison because his church had a prayer meeting for the government without asking its permission. Anyone could be imprisoned for even discussing the 10-day civil war, which was blamed first on Communists and then on Dae Jung Kim.

When the city was reopened, some of the first people in were Presbyterians—Korean and American—coming to offer aid. Our hospital was deluged with offers of medicine, blood and other supplies. When one hospital staff member was asked what was needed the most, he said, "We need justice and we need truth." Both seemed in critically short supply.

Our work, for the 15 months remaining until our home assignment, was affected very deeply by these events. Every day we tried to minister to people who had lost family members or had someone wounded, imprisoned or in hiding, who would say, "We have no hope." Our local congregation signed a covenant to pray for a change of heart in

the government and since May of 1980 most of the members of that church have eaten only one meal a day as they pray and fast for this cause.

My husband, a hospital chaplain, saw victims of the war daily. One of our seminary students was killed, a number of our Bible students were wounded, a great many of our friends were in prison and their families desperately needed help. A large number of groups—mostly



Christian—came in a steady stream to investigate what had happened in Kwangju and how another such tragedy could be prevented. We helped them with housing, food and translation. When we did leave for home last summer, scores of people pleaded with us: "Please tell people what happened here. Tell them how your government has not helped, and what they could do to help us. Ask them to pray for us. We can't talk; you must talk for us."

Sent as missionaries to Kwangju, we had become people of Kwangju too. We have seen too much, we have hurt too much to be silent.

Then the shock came. As a missionary on home assignment, I have been working partly with Presbyterian Survey and partly with the Division of International Mission, so I have had access to the

missionary letters coming from all over the world. I have found that what happened in Kwangju was not an isolated incident—not a historical quirk—but a common and widespread occurrence, part of an epidemic of outrage and terror. PCUS missionaries from all over the world are writing to witness to the brutality around them. Listen:

From Zaire: "Kinshasa has been very troubled this month. Hundreds and hundreds of older boys and men have been rounded up by the police and forced into government service. An effort was made to get those who are unemployed. Those weighing over 148 pounds have been forced into military service and those weighing under 148 pounds have been sent to the region of Lower Zaire to work in the fields. Many people have been afraid to leave their houses. Often, when I pass the military prison, there are women outside crying and wailing because their sons and husbands have been taken. Two weeks ago some women were beaten in front of my house. There is no freedom of speech in Zaire. A person can even be arrested for complaining. People have been arrested for saying things like, 'Life surely has gotten tough in Kinshasa.'"

From El Salvador: "Catholic and Protestant Christians are more united in the wake of the assassination of several pastors and priests. Extreme suffering has brought Christians closer to God and each other and has taught them that faithful discipleship can be a truly costly affair. A Baptist and member of a wealthy family, Carmen doesn't have to stay and face 1001 nights of terror. 'I don't want to leave. My life is in danger every day, but I know God has not forgotten our desperation to be free. I must be a part of whatever happens.' I asked Carmen if she had a message for American Christians. She said, 'Look for alternative sources of information on what is happening here in El Salvador. It's the military against the whole population—not just the leftists. The soldiers are kill-crazy. We need you to stand with us. Speak up for us. Regardless of what it implies, take your stand on biblical justice. And please pray for us all.'"

From Taiwan: "With elections coming up, the church will be watched very closely to see that its members do not cause any interference with the elections. They will not, of course, because this is not the kind of thing they do, but if it is deemed necessary, they could be accused of such. The church here is concerned that the human rights of all be honored and it seeks to help those who are presently not enjoying those rights." (Also from Taiwan, in the November 1981 issue of Survey was a story by

PCUS missionary Cary Whallon describing how a friend of hers became a Christian after the tragic murder of her mother and 7-year-old twin daughters and the imprisonment of her husband as an act of government reprisal.)

From Mexico: "Many of you are familiar with our concerns about the U.S. government's present involvement in Central America, particularly the support of repressive military governments



Left: Halls in Kwangju Christian Hospital were crowded with patients during the civil strife there. Above: Baton-swinging police went after students in Kwangju, Seoul and other cities when they rallied to demand an end to martial law in their country. Right: Many who escaped physical injury during the violence were grief-stricken. "Tell people what has happened here," they begged missionaries.

in El Salvador and Guatemala. Since the present Salvadoran Junta's takeover in October 1979, church and human rights agencies have denounced that government's responsibility for the most barbaric torture imaginable and the murder of approximately 30,000 people. In January a group of us organized the Ecumenical Committee of U.S. Citizens in Mexico. On the date of his inauguration, an open letter to President Reagan, signed by 40

of us (mostly Protestant and Catholic missionaries), explained our opposition to U.S. military assistance to the Junta, the persecution and assassination of thousands of innocent civilians including church leaders like Archbishop Oscar Romero, support for the Mexican government's position on non-intervention, and our conviction that present policy would seriously damage U.S. relations throughout Latin America, the Third World and

most of Europe. Since the open letter, the committee has sent three additional mailings with translated articles and documents to approximately 550 contacts in the U.S. We have given local press and radio interviews, spoken to English-speaking church groups and participated in local solidarity events. This is in addition to our assignment with the Protestant Commission of Christian Education in Latin America and our

volunteer work with North and South American prisoners. But for most of us, nothing of our work and witness is more important than these efforts to help fellow Christians in the U.S. review their faith and discipleship in the light of the conflict, suffering, oppression and faith of people in this part of the world."

A fellow PCUS missionary on home assignment, Bob Armistead (who has been 16 years in Mexico and Ecuador) responded to the call of the Evangelical Committee for Development and Emergency in Honduras shortly before Christmas. This organization asked that North American Christians come as an international witness and peacekeeping presence to help secure the safety of Salvadoran refugees located at La Virtud, Honduras, to prevent Salvadoran troops from raiding the camps to kidnap and kill their countrymen. Armistead was in the second delegation to go to Honduras. He was telling us of his experiences there at a Division of International Mission meeting in Atlanta the day after his return when he was called to the telephone. He was told that the Honduran Catholic relief worker who had been his guide and had become his close friend at the camp had been assassinated shortly after he left.

RELIGIOUSNEWS SERVICE PHOTO



The Maryknoll nun I spoke of earlier said that El Salvador is not an isolated horror story but part of a worldwide pattern including Korea, Africa, Guatemala, Poland and many other nations. I know of no PCUS missionaries who have sought out these confrontations or who are agitating for revolution. But as these notes indicate, everywhere our missionaries are, they are getting caught up with the people in their hopes and dreams and lives. And so much of that life today is violent, an assault by totalitarian governments of right or left. When your friends and Christian coworkers are carted off to jail as ours have been, when your neighbors and your students are shot in front of your eyes as ours have been, when you attend 24 funerals in a single day as I have done—you are involved. This involvement is not politics; it is gospel. As eyewitnesses, we feel it is urgent that we share what we have seen and experienced. There is no way our government can respond properly if it doesn't have the facts; neither can our church work or pray effectively if it doesn't know the truth. Telling what we have seen is not "talking politics"; it is giving testimony to the universal need for the gospel. ■

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The Full Gospel Central Church in Seoul, South Korea.

Big Trouble at the World's Largest Church

1982

Is honoring the dead Christian or pagan?

Full Gospel Central Church in Seoul, South Korea, is easily the largest single congregation in the world. Recently, however, its 200,000 members have discovered that numbers cannot insulate it from the problems that plague smaller churches, and indeed may aggravate them. The unlikely issue—from a Western perspective—is the honoring of the dead.

Under the leadership of Pastor Paul Yonggi Cho, Central Church was founded in 1958 as a tent church with a roof pieced together from army tent remnants. It joined the Assemblies of God in 1962, and its 10,000-seat sanctuary was completed in 1973. Services were increased to seven on Sunday and two on Wednesday evenings. But growth still outpaced capacity, and last year overflow auditoriums were added to seat another 10,000 or so. Plans are being made to enlarge facilities to seat an additional 20,000.

The unrelenting growth is based on a multiplication of home cell groups led by lay leaders. Under Pastor Cho are 12 ordained ministers, 260 licensed ministers, and finally 15,000 lay leaders. Each lay leader directs a home cell of from 10 to 15 persons, leading them in weekly worship, Bible study, and evangelism.

Central Church is the hub of a multifaceted missions program, a Church Growth International organization to teach its

Japan, and has now entered the U.S. on stations in Los Angeles and New York. It operates a "Prayer Mountain" retreat center that houses 2,000.

Not surprisingly, Central Church influence looms large in the Korean Assemblies of God. Its membership constitutes

Paul Yonggi Cho



about one-third of the denomination; the remaining 450 churches make up the other two-thirds. Many pastors of the other churches are former members, deacons, or elders of Central Church who have entered the ministry and established new congregations.

This dominance may have been resented by denominational officials, superintendent Cho Myung Rok and secretary Kim Gin Hwan. At any rate, observers note a long-standing personal strain in relations between the two and Pastor Paul Cho.

That is the setting into which a uniquely Asian dispute over church belief and practice in honoring deceased relatives was injected last year.

In Oriental society, this is no peripheral matter. Respect for elders is basic to the cultural fabric of the entire region. If you are introduced to a stranger, for instance, it is desperately important immediately to ascertain that person's age since you must phrase your response according to the individual's senior or junior status in relation to you. Children bow to their parents on their birthdays while they are alive, and afterward traditionally on the anniversary of their deaths.

The rub is that this cultural obligation of respect for age is more or less (more in Japan, less in China) intertwined with Buddhist worship of the spirits of ancestors. In each Far Eastern society, Christians must try to disentangle the two.

In China, this "rites controversy" dominated the Roman Catholic church scene for a century and a half (roughly 1625 to 1775). During this period, the church insisted that no such rites could be combined with Christian faith. But in 1937, the hierarchy reversed itself and ceased to object to ceremonies for deceased relatives. Few Protestant church bodies in East Asia have formally dealt with the issue.

The stage was set for the current uproar in Korea when in 1979 a troubled eldest son in a family came to Pastor Cho, confessing that on the first anniversary of his father's death he had followed tradition and led his wider family in lighting candles and bowing before the picture of their father. He was anxious to know if he was expected to withdraw his church membership because of this lapse. "No," replied Pastor Cho, "don't leave the church. You need the church now more than ever before."

Much later, Pastor Cho mentioned the incident as a sermon illustration, drawing a distinction between worship of the dead and respect for deceased parents. The Bible says "Honor thy father and thy mother," he said, and asserted that the command ap-

Korean continued from page 30

passing comment was blown into a burning issue last fall when the Korean Assemblies of God (KAG) executive authorized superintendent Cho to discuss this and other grievances with Pastor Cho.

Instead, superintendent Cho and secretary Kim took a list of five charges to Korea's large Christian newspaper. Its next issue carried the banner headline "IS DR. CHO A HERETIC?" In short order, a whole range of leading Korean pastors, including representatives of the historic Presbyterian and Methodist denominations, attacked Pastor Cho's response to the young man as falling short of the traditional orthodox Christian teaching in Korea.

Pastor Cho responded to the storm of criticism in early October, telling his elders he was willing to submit his resignation. They would not accept it. He also told the KAG he was prepared to repudiate his statements on respect for the dead. Superintendent Cho rejected his overture, and sent a letter to Central Church threatening it with expulsion from the denomination.

This arrived while Pastor Cho and AG missionary colleague John Hurston, then executive director of Central Church's Church Growth International, were in Europe. On their return at the end of October, Central Church's board of 58 elders decided that the church and Pastor Cho should withdraw from the KAG, but the rest of the pastoral staff should retain their KAG affiliation.

While Pastor Cho was away again, superintendent Cho, by some accounts, sought to press action against Pastor Cho (presumably defrocking). He implied in personal conversations that he had backing from U.S. Assemblies of God headquarters in Springfield, Missouri. Most of his executive resisted, however, and superintendent Cho denies that he claimed U.S. support for his campaign.

In early November, U.S. AG Division of Foreign Missions Far East director Wesley Hurst (accompanied by Hurston, now president of Melodyland School of Theology in Anaheim, California) flew to Korea, officially to attend the dedication of the new building of another AG Seoul church. But they were soon in session by invitation with the first Central Church elders and then the KAG executive. They told each that U.S. officials were not behind efforts to oust Cho, but otherwise attempted to display evenhandedness and to serve as mediators.

Feeling among KAG pastors ran high. On December 7, more than 300 of them managed to meet with superintendent Cho and secretary Kim, demanding their resignations. Kim resigned, but Cho refused, and by late last month, that is where matters stood. Pastor Cho desires to reunite with the

KAG when conditions permit. Meanwhile, the entire Central Church has rallied around its pastor, and attendance is holding strong.

But the fact remains, as Hurston observes, that when churches "get large, it is hard for denominations to contain them."

And the veneration-of-the-dead issue cannot be forever swept under the rug. One observer estimated that 80 percent of Korea's Christian minority do conduct services for the dead covertly, but that it is simply passed over in the churches.

Samuel H. Moffett, a long-time Presbyterian missionary to Korea, notes that some churches are trying to produce some kind of

memorial for the dead that would not be considered unorthodox. "Christians should have some way," he said, "of showing to their non-Christian neighbors that they don't dishonor the dead. This is the impression they sometimes give by their condemnation of any ceremonies at the grave" and after. He acknowledges that the more liberal sections of the church are working harder at this. Conservatives, he says, tend to emphasize their break with the past.

Certainly the surprising uproar over Pastor Cho's remarks indicates that there is a need for the Christian church in the East to develop a theology that deals with ancestral rites.

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